

The American Friend

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A Contributed Editorial

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ANGLICANS PLAN LAMBETH CONFERENCE

The year 1930 will mark the holding of the Lambeth Conference, which, once in a decade, brings together the bishops of the Anglican communion throughout the world. The conference will be held from July 7 to August 29, and invitations have already been addressed by the Archbishop of Canterbury to the 370 bishops of the Anglican body. The central theme of the gathering is to be "The Faith and Witness of the Church in This Generation." Included in this general heading are the following concrete topics: The Christian Doctrine of God; The Life and Witness of the Christian Community; The Unity of the Church; The Anglican Communion; The Ministry; Youth and Its Vocation.

FINE APPRECIATION OF THE MISSIONARY

In view of the visit of J. Ramsay MacDonald, the Prime Minister of Great Britain, to this country, his glowing tribute to the work of the missionaries in Africa has a special timeliness. Speaking at the Congo Jubilee Exhibition, he said: "As soon as the missionary appears, slavery is doomed. I do not say that it is doomed in twenty-four hours; but I do say that the presence of the missionary has this effect, explain it as you may, that from the moment he becomes a part of the atmosphere of a race, slavery dwindles and education begins. Men whose lives have been long lived in the atmosphere of ignorant superstition and mortal terror are enabled to lift up their heads and to discover that there is something giving them power, enabling them to walk about with heads uplifted, obedient to the law, but not victims of the law, enabling them not only to look out on the world but within themselves. There begins responsible care, which at last emerges into a conception of the responsibilities of usefulness, lending them the idea of responsibility to the universe. I think the missionary re-

quires no further justification. We, who have been called to the secular affairs of life rather than the spiritual will never fail to be grateful, I hope, to the missionaries who have carried into effect the gospel of human justice as well as of spiritual power."

JAPANESE GOVERNMENT HONORS KAGAWA

Toyohiko Kagawa, the outstanding Christian of Japan, if not of the whole continent of Asia, has lately been appointed Honorary Advisor to the Social Bureau of the Government of Tokio. A few years ago, Kagawa was being viewed with grave suspicion by the Japanese Government because of his views on social questions, but now he is considered one of the bulwarks of the Empire against communism. Often described as the modern St. Francis, Kagawa is known in Christian circles throughout the world for his sacrificial labors in behalf of the poorest classes of Japan. He has been the leader in the development both of the labor movement in Japan and also of the peasants' unions, as well as in the organizing of social settlements. Combined with this great interest in social welfare is an intense passion for evangelism. At the present time, Kagawa is leading the "One Million Souls" movement, a remarkable effort to build up the Church of Christ in Japan.

RUSSIANS OPPOSE INCREASE OF VODKA

Word comes from Russia that simultaneously with the opening of the Moscow anti-alcohol week that the commissariat of finance announces that it will be necessary to increase the production of vodka by 100,000,000 quarts in the Soviet Republics for the coming year in order to add 120,000,000 rubles in revenue. During the past year 860,000,000 quarts were produced which brought one billion rubles to the national treasury. The anti-alcohol leaders are working on a plan to bring prohibition by limitation of production, proposing to cut the 1930 output by 40,000,000 quarts. They are opposing with vigor the Finance Minister's idea of having the vodka output increased.

DENIED APPLICATION FOR CITIZENSHIP

Application for citizenship made by Dr. Robert Clarke, vice president of Geneva College, has been denied by Judge William A. McConnell at Beaver, Pa. The case was held under advisement on August 30 when Dr. Clarke refused to take the oath of allegiance because of religious views. He had asked to amend the oath to read that he would support the Constitution "as long as it does not interfere with my loyalty to Jesus Christ." The court held that the act of Congress providing for the oath, did not permit the administration of a modified oath. Dr. Clarke is a member of the Reformed Presbyterian Church of North America.

WEEKDAY CHURCH SCHOOLS INCREASE

From all over the country come news of the opening of the weekday church schools. Chicago is the latest center in which the movement takes root. The Board of Education has granted to the Lake View Council, serving on the near North Side of Chicago, the privilege of one hour per week of public school time for the religious instruction of pupils of three public schools. Inquiries are being received at International Council headquarters from all parts of the nation inquiring as to the method of procedure in inaugurating this type of school.

Columbus died in utter ignorance of the true nature of his discovery. He supposed he had found India, but never knew how strangely God had used him. The great discoverer, with all his heroic virtues, did not know whither he went.—BURRILL.

Who is Embarrassed?

Would YOU be embarrassed if you were a missionary faced with several monthly bills to be paid—and a depleted bank account?

Would YOU be embarrassed if you were a treasurer expected to make monthly payments to each of your mission fields—and your bank balance amounted to about half the amount required?

WHO should be embarrassed because receipts for the past six months have amounted to only \$31,373 when they should have been \$59,250?

No One Need be Embarrassed

if every Friend will experience the joy in giving regularly, generously to the united work of the church at home and abroad; and if local and yearly meeting treasurers will remit promptly at the end of each month.

AMERICAN FRIENDS BOARD
OF MISSIONS

101 South Eighth Street
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THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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An Appeal for Action

A Contributed Editorial

THE attacks within the United States upon rights of conscience, and pacific principles, of Friends and Mennonites—and others—will be successful unless resisted with all the spiritual and material forces at our command. Already our country has recently gone back many years as to these questions, and we do not seem to know it.

There is much talk about disarmament—and no disarmament is really taking place. Peace pacts are optimistically referred to and are of great value but, underlying all, there is no genuine sense of security among those who are really acquainted with the international situation. There are covert influences working which, unless resisted, will gradually tie hand and foot those who are standing for the teachings of the Sermon on the Mount.

Pacific principles are to a large degree holding Friends together as a matter of common interest. If our memberships are scattered by persecution, and if some of the next generation have to "get out" of our country to find religious freedom elsewhere, the process of disintegration as to the effective maintenance of other testimonies will become increasingly difficult. Witness the results of military persecution in Russia, Germany, France. Not only did consistent followers of Christ, as to the spirit of militarism, have to "get out" of their fatherlands, but the spiritual and material losses to those fatherlands were admittedly very great.

Within the past week I have seen boys 10 and 11 years of age returning from military drill armed with rifles. On the same day the newspapers had big headlines referring to the President's noble efforts on behalf of international peace. A few days previously I saw young women in uniform, drilling in the civic center of Denver. Such scenes are noted in other parts of the United States.

In a recent conversation with a United States senator about the efforts to push the universal draft bill before congress the senator declared himself as uncompromisingly opposed to showing any consideration whatever toward the consciences of men who may be drafted. He scoffed at the idea of men valuing the teachings of the New Testament and vehemently declared that if any of our citizens preferred allegiance to the teachings of Christ to the demands of the state there was nothing left for such citizens except to "get out" of the country. This statement of his was probably inspired by the recent decision of the Supreme Court which carries with it the implication that not

only are pacific applicants for citizenship "undesirable" in the United States, but that native-born citizens are thereby placed in the same category. The numerous efforts to impose a military regime upon the United States, including attempts to interpret peace principles as seditious, the attempts to withhold passports from pacifists, the threat of universal conscription, the suggested clause in the proposed tariff legislation which may interpret Quaker and Mennonite literature as seditious, all demand of us activity in resisting such dangers as assail the country.

Senator Bronson Cutting, of New Mexico, is endeavoring to eliminate the proposed tariff embargo against publications that until recently have been permitted entrance into the United States. Senator Frazier is standing for civil and religious liberty. Senator King, of Utah, has recently denounced the growing spirit of "censorship and illiberality." Senator Cutting has said, "I do not believe we want clerks in the Customs Bureau set up as censors to decide what we shall and shall not read." The American Civil Liberties Union has taken up some of these questions and a recent bill has been introduced into the House of Representatives by Representative Anthony J. Griffin, of New York, looking toward the protection of our citizens. All of these protestants should receive the immediate support of Friends. I pray the readers of this article that they do not be apathetic, or let others do what we are called upon to perform.

I recently received a letter from a Friend who suggests that a coming meeting could "discuss" a matter connected with internationalism. It is a mistake to think that discussions in conferences or in meetings are going to get at the core of the immediate needs. Action is what we want. I have just received a letter from a most valued Friend who speaks of feeling "rather helpless" with respect to action following the decision of the Supreme Court. It hardly seems to the writer that we are helpless. Much can be done. There is a natural tendency on the part of committees and secretaries to think that pronouncements or protests should be left with them because they have been entrusted with certain matters. The experience of the larger denominations in peace work, and that of the Federal Council, does not support such a theory. After much experience in church efforts to thwart bad legislation I, too, have observed that when denominational committees and secretaries ask

for the cooperation of their subordinate groups and of individuals the best results are obtained. Official Church action there must be. But when a government official is faced with a protest by the representatives of a denomination he has to decide to what extent that protest is backed up by the individuals composing the protesting denomination. He estimates as nearly as he can the number of voters who support the protest, and, if not hearing much more, is very likely to discount its value. On the other hand, when committees and secretaries have asked subordinate groups and individuals to flood the government official with additional protests, the latter is made to understand what the voters within the denomination actually desire. He also knows that other voters who are against unsatisfactory legislation have failed to write him, and wonders how many there may be. Theodore Roosevelt, in his autobiography, truly remarked, "No exercise of the collective power will ever avail if the average individual does not keep his or her sense of personal duty, initiative, and responsibility."

Possibly—to illustrate—Friends may enter into some of the following activities: Have a delegation of alert and middle-aged Friends see the President regarding the general situation, not dealing with him as a Friend, because he should not be expected denominationally to consider such matters. Have a delegation support senators of the type above mentioned. Have the delegation interview other senators who are sympathetic toward civil and religious liberty. A delegation making only a short visit to Washington will produce very small results. What is wanted is persistent effort in laying these matters before members of congress. Of course it will be desirable to put all the machinery of the Friends' Service Committee on the job; to cooperate with the National Council for the Prevention of War and with the American Civil Liberties Union. The whole subject should be presented to Dr. Gulick, of the Federal

Council of the Churches of Christ, and there is no question but he will prove most helpful. The cooperation of the Federal Council would be exceedingly valuable. Ask the cooperation of Church Federations in any cities where such organizations exist and where Friends are connected with such groups. Secure the cooperation of Mennonites. Ask quarterly meetings to send protests to their congressmen and to have monthly meetings and individuals do the same. It will be very helpful to have representative meetings and peace committees use every effort to stir upon the rank and file of our memberships.

In 1916 I frequently sat in the Meeting for Sufferings of London Yearly Meeting when cases of suffering came up growing out of attacks upon rights of conscience, and when it seemed that all the conditions of the hour were against Friends. Did those anxious-faced men and women flinch? Did they just "discuss?" Did they think that all doors were closed against them? No! They prayed! They acted! They dropped business, pleasure, money-making, friendships, and did so for months at a time. Some leading English Friends were fined and imprisoned because they refused to submit to the laws then in operation. Now they are honored in England because they were stalwarts on behalf of Jesus Christ. Today in England there is more free speech without the threat of onerous laws than in the United States. In some equivalent form or other we, too, will have to imitate them and do it very quickly.

Pessimism and facing facts are two entirely different propositions. The writer for twenty years has devoted most of his time to peace work among the churches at home and abroad. He has avoided troubling Friends in connection with his work. But recent contacts and experiences have so fully impressed him with the need of immediate action that he begs the forgiveness of his own denomination for presenting to it this last appeal.—WM. C. ALLEN.

The Way of Wonder

By RUFUS M. JONES

A wireless address given in London on September 22nd. Reproduced by permission of the British Broadcasting Corporation.

OPEN the Bible almost anywhere at random, and you will find a sentence expressing surprise, wonder, thrill, joy, and admiration. The sentences of this type are most often introduced by the word "Behold!" Sometimes it is an imperative verb that calls on the spectator to use all his powers of observation. But more often the word expresses a palpitating sense of joy and wonder, like that of George Macdonald's little child:

"I am a little child and I
Am ignorant and weak;
I gaze into the starry sky
And then I cannot speak,
For all behind the starry sky,
Behind the world so broad,
Behind men's hearts and souls doth lie
The infinite of God!"

This is the stirring of that very pulse of hush and awe and reverence which has made man in all ages and in all lands a religious being.

It marks as well as anything can do the difference between religion and science. Religion approaches the world and life with the attitude of wonder, which we denote in America by the exclamation point, and which English people finely call the point of admiration; while science, on the other hand, uses everywhere the interrogation point. We have been living for a whole generation in the era of the interrogation point. We have opened all the doors in the vast house of the universe, and like little children we have looked under all the beds, with the insistent question, "What is there?" We have written our question marks all over the earth and the sky, probing endlessly for causes and origins, pushing back the skirts of time and the canopies of space with our never ceasing question, Whence?

Whence? Whence? We have written this same question mark over every holy book and every sacred place, and we have invaded the inner depths of the soul of man with our crabbed, crooked question mark and have asked that interior self of ours to stand and deliver its mysteries.

We all recognize, of course, that the use of the question mark is one way to truth. We cannot dispense with it and we must not rail against it and call it, as someone has done, "the devil's crook." But surely the time has come to supplement the attitude of the question mark with the way of wonder, with the attitude of joy and admiration, of hush and awe.

There are scenes in nature where this attitude of wonder is irresistibly produced on the human spirit, and there are intense moments of life when no other state of mind is quite conceivable. But we should find our way more frequently to the discovery of God and to the reality of the higher significance of life, if we more seriously cultivated our power to see and learned more effectively how to make the response of joy and wonder.

Nowhere else in literature is this type of creative vision at a nobler level than in the Bible, and nowhere is the feeling of surprise and wonder raised to a higher stage of cultivation. The Psalms are full of fine examples of this blending of surprise and joy. Nearly every reader of the Psalms is perplexed when he comes to the word *Selah*. What shall he do with the word? Shall he read it or shall he skilfully make a flying loop around it? Well, for the intensely religious Hebrew it was a solemn pause of hush and wonder. It was his point of admiration. After he had climbed up to the height of some overwhelming truth, or had faced the deepest issues of the soul, or had caught an exalted vision of the majesty of God, there came a pause which was no empty pause. It was a hush that carried him higher than his highest words had done, or could do. The beat and throb of his soul went on mounting as he waited, moved with awe and too full for speech or sound. The *Selah* of the Psalmist is as untranslatable as is our point of admiration, but if one tried to put it into words it would be the ejaculation of the tremulous soul: "Just think of that!"

In the New Testament this highest state of joy and wonder is often expressed, as I have said, by the word, "Behold!"—used to indicate an unutterable experience of some supreme reality. When John the Baptist saw Christ for the first time coming over the hills towards the Jordan, he turned to his little band of followers and said, "Behold!" "Just see!" And immediately they left John and followed Jesus. Men and women everywhere would follow him now if they saw him with eyes of surprise and wonder. We have blurred him all over with question marks. We have speculated and theorized about his origin and his nature. We have tried to rationalize him and explain him until we have well nigh lost our capacity to see him and to feel the wonder and glory of his personality.

When Holman Hunt told his artist friends seventy-five years ago that he was going to paint Christ, they pointed out the absurdity of the undertaking. "You can paint only what you can see," they insisted. "You will waste your time on a phantom." "I will live with him in the carpenter shop," declared Hunt. "I will walk the hills of Galilee and Judea by his side. I will go with him into Gethsemane and I will climb with him to Calvary, until I see him, and then I will paint him." Those of us who have stood with moved hearts as we have looked at Holman Hunt's "Light of the World" in St. Paul's Cathedral, as Jesus knocks at the closed door of the human heart, feel convinced that the great painter did live with Christ until he saw him with eyes of joy and wonder. Plato used to say that life comes to its real glory when some beautiful object or some loved person suddenly opens for us a window that gives us a glimpse into eternal reality.

To see the eternal in the midst of time, to feel and to enjoy the infinite in the finite is, without question, one of the greatest blessings life has to offer us. It is no doubt a satisfaction to

know causes and to understand what before was mysterious, but even greater is the satisfaction we feel when something breaks upon our souls which seems to us to be exactly as it ought to be. Then are we raised to a higher level than mere knowledge. We both know and adore in one undivided state of mind.

Garritt Beneke, the American artist, is endeavoring to paint the portraits of men and women who are engaged in the hardest and most dangerous types of labor so as to bring out the nobility and the divine quality of sacrificial toil. He was recently painting a man who was engaged in testing for bridge girders the quality of a swab of molten steel that was swung cut from a blast furnace. The man stood almost naked in the fierce heat, covered with sweat and grime, and as Beneke with quick strokes of his brush caught and interpreted the skilful tester, another laborer who was looking over the artist's shoulder and saw the painted face on the canvas, called out to his companions, "I say, fellows, come and look at this. Here is the greatest painter that ever lived. He is painting God where nobody else can see him!" Some day, perhaps, we shall all be able to catch hints and intimations of the divine presence where few suspect it now. But surely once it has broken into our world in the face of Jesus Christ and those that saw it were transformed with love and wonder as well as convinced of truth. A little child being put to bed in the dark said to his mother, "Must I be left all alone in the dark, Mummie?" "You know, my dear," said the Mother, "that you have God with you." "Yes, I know I have God with me, but I want someone who has a face!" Well, that is what we all want, and here in Christ we find the divine face.

Out of the multitude of wonder passages that begin with "Behold!" there is one shining one which I will put here at the end: "Behold! what manner of love the Father has bestowed upon us that we should be called children of God!" The awe-inspiring fact which is working in St. John's soul is the range and sweep of God's love. We are familiar in these scientific times with the immense distances of the stars, which we measure no longer by miles but by light years. And we are staggered as we try to imagine a distance which can be covered only by six thousand years of light travel, rushing down at the rate of 185,000 miles a second. But here in the love of God is a new wonder of a wholly different order. There are no adequate comparisons for it.

I once heard Archdeacon Wilberforce describe the finding of Pompeii of a little invalid child which had lain buried in the volcanic ashes for nearly two thousand years. The mother, who was a woman of noble family, had plenty of chance to escape and save herself, but she had gone back to rescue this helpless, deformed boy, and through all these years the mother's arm has lain there underneath this little child she died to save, a mute and yet tender token of deathless love. So in greater fashion, through the confusions of the world, the din and noise of our busy and material lives, the darkness and mystery of time and space, the everlasting arms of the love of God are underneath us and he is with us in our pains, and our struggles, and our follies, striving to put his image on us and to make us in fact children of God. Behold! Just think! What love is bestowed upon us that we can become children of God! We can read life down or we can read it up. We can see it at its face value as a thing to laugh at and to make reports about, or we can see it in its diviner possibilities as something infinitely precious to the very heart of God. We should all be nobler if we could see and feel our immense unexplored ranges of life and could live with our eyes wide open on God's amazing purpose for us.

"The healing of his seamless dress
Is by our beds of pain
We touch him in Life's throng and press
And we are whole again."

Discovering a New World

By RICHARD K. MORTON

(Continued from last week)

II. THE NEW WORLD OF MAN

WE are discovering, too, a new world of man. Man lives in a new physical world, grown smaller, more advanced, and more complex. The missionary field has sternly challenged the home lands of Christianity. Christian theory cannot endure, if Christian practice ceases. We cannot spread over the world, in different civilizations, backgrounds, religions, and races, a faith and an understanding which we ourselves ignore and distrust. We are becoming a nation of city-dwellers; but it is more serious that we are becoming a nation of careless, shallow dwellers. What this nation needs more than anything else is the determination to demand a higher standard of character.

Today we have a growing number of trades, businesses, and even professions which demand little in the way of character in their workers. People say: "I don't care what he is or thinks or does, so long as he continues to serve me well or do his job better than any others I can get to do it for the same price." What a man's character is, however, will soon decidedly enter into the business equation. No man really understands the new world of God until he knows the new world of man.

Take a camera picture, sometime, for example, and note how careful you must be regarding the light. The picture will not be good unless the sun is bright enough and is situated in a certain way relative to the camera. The picture of life is similarly poor if one shuns the light. In the new world of man we must maintain the spirit of discovery—faithfully finding out more about God, ourselves, and the world. When science offers something new and great, we feel we must use it; when religion points out a way, do we feel we must follow it? Why not? Religion depends upon the unceasing divine revelation in the human heart. We do not live upon something which a few men experienced long ago; we live by a great historical development which, however, is confirmed today in our own lives.

"Sing unto the Lord a new song." (Isa. 42:9) That is a great need today. Make it a *new* song, that makes your life different and glorious. Make it a new *song*, vibrant with praise, trembling with sincerity and feeling. One of the amazing developments in modern times is the fact that with all that science and education have brought man, he has forgotten so often to praise God for these gifts and to see to it that they change and improve his inner life.

"I will put a new spirit within you. (Ezek. 11:19) We need this assurance today. The man who discovers a new world must be a man with a new spirit. The new world of man is opened only to men with the spirit of God. "Behold, I create new heavens and a new earth." (Isa. 65:17)

Man must find a new world of *self*. He must find a world wherein self is not primary. Self as a center always ruins the circle of life. Self always fails; self always allows unworthiness and lowness. Self cannot inherit the earth. Self cannot be the instrument of reaching God and attaining to higher spiritual realities. Self succeeds when it helps us to transcend self.

Man needs the discipline of thinking thoughts in which he cannot be the principal. When we dream we are usually the center of our dreams; but in the struggle of life we must learn to put God first, and then consider our fellow men. Selfishness or self-fullness means narrowness, darkness, defeat. Self is restricting, keeps us within familiar boundaries. But God bids us forward, upward, far beyond the limits of self. Here is indeed a new world. The discovery may be more important than a continent. It may be richer than the wealth of many nations.

Our modern times suffer from Godlessness in practical affairs, unfriendliness, impersonal manners, selfishness. We are busy glorifying and glorifying in the perfections of an old material world, when we might have the infinitely greater values of a new spiritual world. We are not new creatures—we are the same persons playing with new toys and working with new tools. We look no further, and see no more. We polish and perfect, on the exterior, while the decayings of the interior continue, even though zealously concealed behind coats of gilt and lacquer.

No new world is more amazing than that of friendliness. Not one of us has begun to explore this world—we are preoccupied, self-centered, busy, concerned about our daily affairs. We let other people alone, and demand that they let us alone. We want fewer visits, and we are seldom home to receive them. We profess faith in God, and yet everything we do and say is inspired by Mammon. We reason as if God were supreme, and then act as if evil were supreme. We rejoice in the new worlds that have been discovered in this world, and yet have no sense of anything beyond or above. We have failed to make the one great discovery.

"Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." (2 Cor. 5:17) If we have found a new world through Christ, we *are* new creatures; the verse does not say that we *may be*. It is certain that we will be, through Christ, new creatures. If we really understood what this meant, how long would we delay?"

Nothing essential stands concealed from the man who sincerely and truly wants to know the way of God. Science has been discovering much that is wonderful, but it cannot seek out the wonders of God. It cannot invade the kingdom of the spirit. No scientific rules or instruments will avail to bring truth from out the bourne of God's spiritual realm. We need people today who have discovered a new world, and who have kindled the fire of enthusiasm to tell others about it.

The World War ruined the physical lives of many men, but it ruined the spiritual lives of many more. The life of sin may not at once cause the death of the body, but it at once causes injury, if not death, to the soul. We are so anxious today to find out something new about our food, clothing, education, amusements, government, labor-saving devices, work, etc., that we ignore the necessity of finding out where our spiritual needs can be met. We hurry our lives so much that we are conscious of spiritual needs only in crises or when we break down completely.

We may find a new world in the Bible, too. We may well be interested in the "books of the month," but it is more important to be interested in the supreme Book of all the years. We may find a new world in what some author says or reveals, but we can find more, certainly, in the great truths revealed by God to a chosen people. We lament the unreasoning criticism of the Bible, but we lament more that it is not read. We know, however, many who have studied it and memorized much of it, who have failed really to absorb it and give its message a chance in their lives. The mere reading of the Bible is not enough; one must have the will to let its message come to fruition in one's own life.

No man can find a new world who will not look. No man can expect to build one, unaided, in himself. To men who love and follow God, a revelation will be given. They will understand; they will be fed. "Blessed are they that hunger and thirst after righteousness; for they shall be filled." The new world of God opens up to those who have struggled upward along the way. They shall see whose eyes are open to the light. They shall understand whose minds are open to the truth and the goodness and the beauty in the world of God.

Every man has in himself a continent of undiscovered character. Happy is he who acts the Columbus to his own soul.

—CUYLER.

Stimulating Days in England

BY DAVID M. EDWARDS

A CHRONOLOGICAL account of the trip of the Sherwood Eddy Party, (referred to now, after ten years of experience, as the Eddy Seminar) would require that a series of letters be written, one at least about the happenings at each place visited; certainly where a regular program was given. If this were done London would be the first city discussed.

The meetings of the Seminar in London were held in Toynbee Hall, the building which houses one of the most interesting organizations and in which is carried on some of the most significant and praiseworthy activities put forth in behalf of submerged people. This building is located in one of London's worst congested and slum-ridden districts. This district includes Whitechapel, until recently a most notorious section. The work done at Toynbee Hall and the influence going out from that place have practically transformed this whole section of London. It is difficult to stop writing about it for it is so worthy of consideration and those who read this would be so greatly interested in what is being done. One characterization might help in forming a notion of Toynbee Hall. It is a kind of Hull House, that is, it is Hull House with English ideals and English management; and as Hull House is presided over by a genius, Jane Addams, so is Toynbee Hall. James ("Jimmy") Mallon is an Irishman, with all the wit generally conceded to the Irish and with a flair for the sort of work done by the institution over which he presides that is not only unusual, but, in my opinion, unprecedented. His ability to express appreciation for a speech and to introduce a speaker with facility and with the most delicate shades of meaning is the most charming thing of the sort I have ever witnessed. However, the introduction of a speaker and the expression of appreciation for his speech, is distinctly a British accomplishment.

The "talent," or in other words the speakers on the program at London, included some of the brilliant minds in England. Among these were some of those who are in the leadership of the government. We missed having Ramsay MacDonald, but Arthur Henderson, Secretary of Foreign Affairs, Arthur Greenwood, Minister of Health, Viscount Astor, Parliamentary Secretary to the Prime Minister, Viscount Cecil, Parliamentary Under-Secretary for Foreign Affairs, David Lloyd George, leader of the Liberal Party and Prime Minister during the World War, were with us.

Then there were H. N. Brailsford, a writer on the staff of the *Manchester Guardian* and one of England's most brilliant thinkers and compelling writers; Professor Gilbert Murray, Professor of Greek, Oxford, and President of the League of Nations Union on Education; Dr. L. P. Jacks, Principal of Manchester College, Oxford University; H. Wickham Steed, a most outstanding authority on European politics; B. Seebohm Rowntree, a Friend, head of the great Rowntree Chocolate Manufacturing Company; G. P. Gooch, an encyclopedic scholar of contemporary history; Philip Kerr, personal secretary to David Lloyd George; Sir J. A. Salter, Director of Economics and Finance Section of the League of Nations; the Archbishop of Canterbury; Norman Angell, well known journalist; and others.

To have had the privilege of meeting these men would have been an experience scarcely to be expected on one visit to London; but to have ten days of rich intellectual fare coming from such sources was indeed an unprecedented privilege.

One finds an openness and a frankness in the British mind, especially such minds as we met, that cannot be found elsewhere. They are so very free and unflinching in their criticisms of that which is British and so candid and well informed in their criticisms as well as their commendations of the policies and practices of other nations that one finds little to desire in the former and can seldom dispute anything in the latter. What they say sounds authoritative.

Then, too, one finds a grasp of world situations in the mind of the British statesman and thinker—student of world affairs—that is not found anywhere else, certainly not in America. One blushes with shame at the ignorance of some of the men in places of leadership in the United States government. Perhaps not ignorance of facts, but certainly ignorance of interpretation of facts. One finds it impossible to explain the course of action, the complacency, even the smugness of some of these American statesmen on any other grounds than ignorance. The isolation of the United States, or the conception of that isolation, as it is found in the minds of some of our statesmen, or politicians, is accountable perhaps for this attitude. England's statesmen know that there is no such thing as isolation for any country in this rapidly lessening world; America's statesmen have not found this out to so full an extent yet. Expanse of ocean does not accomplish isolation in

this day of world participation in so nearly everything that makes up life.

And this leads one to comment upon the present government of Great Britain. Just at present it stands very high in the regard of the citizenry. With a splendid record of achievement at the Hague Conference, including a reestablishment of England's place of leadership in the diplomatic affairs of Europe, accomplished by the insistence of the Chancellor of the Exchequer, Philip Snowden, upon England's proper treatment by other nations of Europe, after many years of weak, vacillating foreign policy; with the announcement by Premier Ramsay MacDonald at the League of Nations Conference that Great Britain would sign the "optional clause," and that Great Britain and the United States had practically reached an understanding concerning disarmament that would await the consideration of other great powers and would, so he believed, put content into the Kellogg-Briand Pact; with the Jewish-Arab clash in Palestine apparently well in hand and the recent Egyptian matter well arranged, the Labor Government has a record of accomplishment that has seldom been equalled by any government in recent years. All parties acclaim these achievements. In a country where the party of the existing government has but one newspaper officially committed to its support, and that a rather insignificant sheet, there is not one member of the press speaking anything but praise. When in a speech at the Hague Conference, M. Briand said "there was not one of us who did not feel sure that world peace was brought much nearer when he heard that the government now in action in England was established," he was voicing the universal feeling which now exists in Britain and was telling of a feeling in Europe that was really prophetic.

The popularity of the Labor Government is the more extraordinary when it is known that the Labor Party does not have a majority in the House of Commons. For the passage of government measures in support of the principles of the Labor Party, the leaders must depend upon help from the other two parties. This they will probably continue to get from the liberal members of the House. Indeed there are those who prophesy that the Liberal Party will now disappear or be merged in the Labor Party.

But the really astounding thing about the popularity of the Labor Government is the fact that only a short decade ago the two dominant figures—MacDonald and Snowden—because they were pacifists and said so openly during the war, were demeaned as despicable and disgraced persons. No persons in England have, in recent years, been so severely

criticized, maligned and cordially despised as these two. But the tide has turned. Actions of condemnation passed by societies and organizations during the war or soon after its close have, within recent months, been expunged from records.

It seems, therefore, fairly certain that the present government will remain in power for a sufficiently long enough time to really get matters of party policy in operation. It is openly said in the press of both the Conservative and Liberal Parties that nothing but a fundamental issue or a question of very great importance should be allowed to oust the present government.

But the activities of the Eddy Party were not confined to listening to lectures and weighty discussions. There were delightful trips and excursions to historic and beautiful places, as well as opportunities to meet interesting and important personages. Among these was an afternoon spent at Clivedon, the Estate of Lord and Lady Astor. Lady Astor is or was an American, a Virginian. She is now a member of Parliament, a woman of ability and power in governmental affairs. Lord Astor is a descendant of John Jacob Astor who became so immensely wealthy in New York and who because of an offense, real or imagined, in connection with his large real estate holdings in that city, transferred his entire wealth to England, purchasing the estate now occupied by his descendants.

This estate is, I do not hesitate to say, the most beautiful place I have ever seen. To describe it is beyond my vocabulary, and I shall not attempt it. I shall not soon forget, however, the many beautiful vistas which opened out before us as we were conducted about by the son of the family, a charming young man in his late teens, apparently unspoiled by riches.

We met several important and distinguished persons, among them George Bernard Shaw. After watching his "antics" in meeting and in shaking hands with people, listening to his vivacious conversation, full of witty, daring, but on the whole fairly surface remarks, I felt better able to explain that feeling of unsatisfaction which I have always experienced when I have read his writings. It has always seemed to me that his writings were full of "terrible indictments and feeble remedies." I also understood better Walter Lippman, when in his book, "A Preface to Morals," he says: "They do not like Bernard Shaw's religion of creative evolution because they have read enough of Shaw to know that his biology is literary and evangelical."

One little excursion I took on my own initiative on which I was accompanied by President Hutchens of Berea College, who, by the way, was the sharer of my

joys and sorrows and I to of his during the entire summer. Our excursion was to the All Hallows Church near Tower Hill. This was the church attended by the family of Admiral Penn, the father of William Penn. The house where William was born is not far distant. Here I saw the recorded baptismal certificate of William Penn. The date was October 23, 1644. The date of "Penn Day" at Penn College is October 13. This is probably the correct date of Penn's birthday.

A bit of antiquity is a section of Roman pavement which has been uncovered in working around the foundation of the church. There it is, a strip some three feet wide and several feet long, composed of small brown tiles about one and one quarter inches square, fitted neatly together. One wonders what feet trod upon them back when Britain was young and the Roman Legions held sway.

Another bit of antiquity which the guide exhibited with great pride, was a small sub-basement crypt or chamber which has been sealed up since the reformation, all record of its existence having been lost. Recently it was discovered. It had, in the pre-reformation days, been used as a shrine for some saint. It has been restored to a similar use and is dedicated to Saint Francis of Assisi. One can go within and sit and meditate upon the good Saint, his life and work. Not knowing the character of the place we were in I did not remove my hat. The guide requested me to do so, with which request I very gladly complied. I could not help but notice, however, that the pipe of the guide was running full blast all the time.

But my letter threatens to extend to unwarranted proportions and I must endeavor to stem the flow of narrative, although the stream is strong and there are hosts of things clamoring to be told. So enough, until my next.

2 Bedford Pl., W. C. 1, London.

WILMINGTON NEWS NOTES

In observance of Rally Day, October 6, pupils of the Sunday school presented in an inspirational manner a pageant entitled, "The Gateway to Tomorrow." "The Spirit of the Sunday School" was visited by a representative from each department of the entire school who pledged the renewed loyalty and attendance of that department to the Sunday school during the new year. Music furnished by the large Sunday-school orchestra, by a male quartette from the high school class, and by the Young People's chorus aroused enthusiasm and zeal. An unusual number was present.

Elizabeth Hawkins gave a spicy recital of her experiences during the summer as a member of the Peace Caravan,

Mount Holyoke Team, which traversed the state of Indiana. Her talk was interesting and instructive and much appreciated by her listeners.

At the worship hour which followed, the pastor, O. Herschel Folger, preached on the subject, "We Work for a City." The service was novel in arrangement in that the sermon came immediately after the opening song, was followed by the usual preliminary program, and closed with the presentation of the Nursery in charge of Ruth Esther Fisher. These little people who are too young to attend the meetings for worship with their parents are entertained and instructed at that time every Sunday by Ruth Esther in a capable manner. Twenty little folks recited texts, told stories, or gave descriptions of people of other lands and their homes. All sang "Jesus Loves Me."

The Young People's Group met from 5 to 7:30 in their first meeting of the year in the church parlors in a social meeting followed by a program and discussion of plans. Light refreshments were served.

At 7:30 in the main auditorium the pastor and his wife read the religious drama, "The Dust of the Road," by Kenneth Sawyer Goodman, the story of a modern man who was about to sell his soul for thirty pieces of silver. At the evening service the Sunday before, he reviewed the book, "Love, the Law of Life," and the life of Kagawa, the outstanding Japanese Christian.

The Men's League met Monday evening, October 7, in the church parlors for a covered-dish supper, and was entertained by an illustrated lecture by Willis Hall, Professor of History in Wilmington College, who has just returned from thirteen and a half months spent in Geneva, Switzerland, in studying International Relations. An open forum followed a non-decision debate given by four Wilmington College boys on Ohio's adoption of classification of property for taxation purposes.

A group of about thirty ladies met on Tuesday afternoon, October 8, in a tea at the home of Mrs. Howard Hudson and organized the "Whatsoever Circle," a society to do work for the church. Mrs. Russell Probasco was elected president; Mrs. Herbert Greene, vice-president and chairman of the Ways and Means Committee; Mrs. Oscar C. Boyd, treasurer; Mrs. Charles R. Starbuck, secretary; and Mrs. Thurman Miller, chairman of the Flower Committee. Their first project is a dinner at noon on election day.

O. Herschel Folger is teaching two courses at Wilmington College: Old Testament History and Literature, and The Origin and Content of the Bible. Olive Hadley Ewbanks is acting as the pastor's secretary.

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EDITORIAL COMMENTS

By Way of Saying "We Told You So"

ALTHOUGH the incident "broke" some weeks ago, but after a copy for our September issue had been placed in the printer's hands, we just can't pass by the W. B. Shearer case without comment. Readers would be disappointed were we to ignore it. It has been said in effect that bad government is good if it is bad enough. Similarly, the stratagems and spoils of those who traffic in the implements of war are seen to serve a beneficial purpose by being so outrageously bad. It was one thing for those of us who suspected decay in Denmark to charge collusion between the profiteers and the patrioteers behind the smoke screen thrown up by the national defense propaganda. It was quite another when one of the outstanding zealots for a big navy sued certain naval armament concerns for a quarter of a million dollars for back salary. The sordid situation was thus over night brought to the attention of the American people. It was no longer a matter of conjecture and suspicion on the part of flabby, thin blooded pacifists. The facts were out in the open where the public could look at them.

This man Shearer is nothing of importance as an individual, but as a type he is significant. He is highly suggestive of what has been going on for years in the way of high powered journalism masked in the cloak of patriotism but serving the cause of the munitions makers. It is from such journalistic mercenaries that the so-called patriotic organizations have been getting much of their material for propaganda. This startling disclosure must be painfully disconcerting to those who sincerely believed they were co-operating with pure minded patriots for the national welfare. If it doesn't make it more difficult than ever to work up a ballyhoo over Navy Day (sic) the gullibility of the American people is even more pronounced than we had supposed.

How It Looks from the National Capital

SOME such comment as the above might be taken as a matter of course, coming as it does from a paper which for more than half a century has done its part in blazing a pathway to world peace. Of much greater significance is the "worldly" reaction to the Shearer incident and its attendant disclosures. Accordingly we quote generously from the conclusions of a Washington correspondent given in a story appearing very recently in the press of the country. He says that there is hardly any limit to the lessons to be drawn from the Shearer expose.

"One of the first concerns patriotic propaganda. It has been sadly but effectively demonstrated that those who beat the drum loudest and most incessantly for military and naval preparedness may not be the most patriotic patriots. Sometimes they are just working for shipbuilding or munitions

companies. Mr. Shearer appears to have shown the advisability of checking up on the antecedents and connections of such drum-beaters whenever they get especially noisy.

"The super-patriots who are forever warning us of British, French, Bolshevik, Czechoslovakian or Senegambish plots to encompass our national destruction may in the future find themselves viewed with more suspicion. Mr. Shearer was forever spreading such stories and still is.

"Sometimes such trouble-makers are only trying to collect money for forged documents. Sometimes they are looking for or keeping jobs on the payroll of gullible patriotic societies or shipbuilders. Sometimes they are only persons with nationalistic phobias who may or may not hate the idea of world peace.

"Another series of lessons concerns either the ethics or the sapheadedness of big business men. When a bunch of hard-headed shipbuilders can be persuaded by a man of Shearer's background to pay \$25,000 so that he can take a joy ride to Geneva and perpetrate his pernicious whims, the hard-headedness and percipience of such gents certainly comes into question.

"Other lessons which have been taught if not fully learned concern the conduct of high naval officers at naval arms conferences. There's another issue of veracity, for Drew Pearson, the newspaper correspondent, says members of our naval delegation at Geneva were trying to queer the conferences and the naval officers themselves deny it.

"But the gullibility of our politicians in public office when confronted by forged documents appears to have been redemonstrated. Shearer was totting around a document purporting to be the outline of a British plot against us and after he showed it to former Senator James A. Reed the fiery Jim unburdened himself of one of the hottest big navy, anti-British speeches heard for many years. Even an expert from the navy intelligence department, where greater faith is placed in forged documents than anywhere else except the state department and army intelligence division, has now denied the document's authenticity."

Wherein There Is a Difference As Well As a Distinction

WHAT possible reply could the profiteers and the patrioteers make to the hue and cry thus raised against them? Or, more specifically, to the stinging rebuke given them by President Hoover and to the appointment of the Senate investigating committee? They were caught redhanded, the employment of Shearer to represent the munitions makers at the Geneva Disarmament Conference being admitted. Of course there was but one thing to do—to attempt a backfire upon the peace propagandists. And this they did. Certainly the fullest investigation is welcomed by the various peace organizations. So long have they been charged with communistic affiliations and with being financed by anti-American influences abroad that it will be a relief to be able to have these persistent charges thoroughly investigated once and for all.

In this connection, however, it has been very encouraging to see how promptly and generally the public and press have distinguished between the two kinds of propaganda involved.

On the one hand, we have the propaganda of pseudo-patriotism which the propagandists have carried on for personal profit. On the other hand, we have the propaganda of the peace patriots, who, however misguided the public may deem them, are recognized as sincere advocates of peace who are not profiteering off of their crusade. Plainly there is a distinction and also a difference—a very great difference.

Lifting Their Eyes to the Mountains of Peace

IT isn't often these days that one goes to the front page of a daily newspaper for a glimpse of the sublime. Just there the latter was to be found, however, on the Sunday which Premier MacDonald and President Hoover spent together in the mountains of Virginia. Under the caption, "Go to Mountains to Discuss Peace," the Associated Press dispatch began: "Into the Autumn-tinted mountains and valleys of Virginia the President of the United States tonight took as his guest, the Prime Minister of Great Britain, that they might survey together 'the high and deep problems of international peace.'"

It was a picture to catch—and to hold—the popular imagination. The intrinsic import of this momentous conference was deep enough in itself to be greatly impressive. As Premier MacDonald said on the following day in the United States Senate, behind it was the Kellogg Peace Pact and all that it may mean for the weal of the world. But hardly less im-

pressive than the content was the manner of the conference. On this point we quote again from the Associated Press dispatch:

"Never before in the history of the United States has there been so unique and unprecedented an event as that which began with the departure for the Virginia mountains. The initiation of talks between Presidents of the United States and heads of foreign governments in other days have been marked with a pomp and ceremony called for by the formality of international intercourse. The instant the two statesmen departed for the presidential retreat, however, there was begun a peace mission of simplicity but with the most intimate cordiality."

Another newspaper account gave the picture of the Prime Minister and the President walking out alone along the waters of the Rapidan in the Sabbath solitude, talking intimately of the cause of world peace and how to assure it. We doubt not that will prove to be a memorable stroll. Perhaps we may be pardoned for referring to another aspect of this simple yet dramatic meeting. Here were two men, the rulers, so to speak, of the two great English-speaking peoples of the world, into whose hands in large measure are intrusted the destinies of the nations. Who were they? One was a Quaker; the other an ardent pacifist and C. O. who was ostracized in England during the war and who has had close association with Friends in his country. It is to these two peace-makers, peace-makers in name and in spirit, to whom not only England and America but the nations of the world are looking with hope.

MARCHING AS TO PEACE

BY RICHARD K. MORTON

SINCE the dawn of history, peace movements of some kind have been conducted. For long centuries men struggled for peace with poor, war-producing diplomacy and misunderstanding. War brushed aside problems, and periodically plunged mankind into a bloody, fiendish, hateful, destructive, brutish disaster.

In our own day how much the situation has changed! The world thrilled when the Kellogg Pact was signed in Paris on August 27, 1928. The world thrilled again when President Hoover, on July 24, 1929, declared the pact in effect, and added his great proclamation.

The world is marching as to peace. The reign of fear (real and imaginary), hatred, cupidity, covetous and power-seeking diplomacy, international rivalry, hatred, misunderstanding, and the use of power combatively to demonstrate ability to cause loss of life and destruction is nearing its end. Vulcan and Mars are going to be banished. There is only one God, and he is a loving, caring, peaceful God.

This fall, the National Student Forum on the Paris Pact is conducting in the high schools of the country a campaign to familiarize the students with this significant and epoch-making international document. The future will be less likely to be scarred with unnecessary wars if the young people of today understand what can be done for peace and what war really is and means.

The International Advertising Congress, assembled in Berlin, Germany, endorsed world peace. A similar resolution had previously been passed by the International Chamber of Commerce and the American Chamber of Commerce.

Similarly, the trend toward peace is clearly shown in the impending doubling of the funds made available by Congress for the Department of State, which is in a very real sense the department of peace, since through its channels all relationships with foreign countries are established officially.

The Institute of World Unity, meeting in August at Hyannis, Mass., also discussed many matters of importance with regard to world peace. Dr. Parker Thomas Moon, Associate Professor of International Relations at Columbia University, blamed the defects of a century-old diplomacy for the constantly dangerous war peril. He said:

"The most serious underlying causes of international conflict and the gravest obstacles to world peace are rooted in a simple anachronism. The political conceptions which we attempt to apply to world affairs are in large part pre-industrial; but the economic interests of civilized people have undergone a series of industrial revolutions. Diplomatic traditions established more than a century ago, doctrines of international law formulated by the seventeenth-century mercantilist policies practiced by Queen Elizabeth and Louis XIV, political ideas dating from the French and American Revolutions, and, in the case of Euro-

pean boundary disputes, territorial claims founded upon medieval or even ancient history, take too little account of the fact that power machinery, steamships, railroads, corporation finance, mass production, and international investments have successively transformed economic life.

"In the world of today, economics and politics are at odds. By political and legal dogma, each of our more than sixty states is sovereign and independent; all are equal in the eyes of international law. Look beneath the political surface to the economic facts, however, and you will find little sovereignty or independence, and no equality.

"If public opinion can be awakened to the importance of making foreign policies fit economic realities, economics will become the ally of politics in making co-operation among nations a matter of enlightened self-interest and in banishing war as an economic crime."

Peace needs as allies not only economics and diplomacy, but also social movements and a fair and enlightened treatment of history. Diplomacy has not only not yet become fully adjusted to the new economics and the new industrialism, but it has also not yet become adjusted to the new geography and the new science and the new sense of international dependence for all social, political, religious, and educational advances.

Dr. Carleton J. H. Hayes, Professor of History at Columbia University, has also declared that the fact that internationalism was ignored was a great factor

in causing the World War. Just before the war, nationalism reached its zenith, and all the liberals and the enlightened leaders of people seemed occupied mainly with national problems. Armed nationalism, nursing fears and hatreds and ignorant misunderstandings, was certain to precipitate a conflagration which would voraciously consume life and property. Dr. Hayes said:

"Most nationalists during the last century, were liberal and romantic. They were interested in common, everyday matters and common men. They wanted every nationality to be united and free, so that the lot of the common man would be improved. Unfortunately, they centered their attention upon national, rather than international affairs, with the result that during the greater part of the century the actual conduct of international relations was in the hands not of liberals but of reactionaries. . . . The great tragedy of the nineteenth century was that liberal nationalism, pacific in purpose, had to achieve its immediate ends by revolution and war. Nationalist wars in Italy, Germany, and the Balkans led straight on, irresistibly, to the World War of 1914. It has only been since that terrible experience that the political liberals of all countries have begun the task of transforming international relations from chaos to order and law."

At the time of the outbreak of the World War progress in science and social relations and industry had brought nationalism to an *impasse*. There was at the time no agency capable of handling and directing into peaceful channels the strength which industry, science, and progress in other fields conferred upon all national movements. War was the traditional outlet for nationalistic self-expression. National pride meant the periodical display of power and triumphant combativeness. There is no excuse for this today.

As Dr. Hayes has shown, unthinking, overzealous patriotism is always a menace to peace. War feeds on selfishness, desire for power within a nation, greed for money, and the misguided determination to demonstrate national supremacy by means of weapons and success in battle. The gun has been the symbol of valiant, insolent, triumphant pride. The measure of a nation has always been taken by computing the size of its army and navy. This narrow mistaken patriotism is declining; it cannot compare with the broader fellowship offered by the patriotism which reaches out to other nations. A world view is demanded today in religion, commerce, and politics; selfish, narrow, proud aloofness in a nation is ridiculous and harmful.

We may expect to have difficulties for a while in such affairs as reparations conferences; but the need, for world peace is too strong to be long hindered by such obstacles. It is also clear that, while treaties may confer upon the Allies the right to stay in the Rhine territory longer, for the sake of peace and

goodwill complete evacuation of all troops of occupation should take place as soon as possible.

J. Walter Drake, former Assistant Secretary of Commerce, headed the American delegation to the Second Pan-American Congress of Highways at Rio de Janeiro, during the summer. It was, in fact, another goodwill tour. Such tours do much for the cause of peace.

The new spirit behind the Kellogg Pact was also clearly shown in the Russo-Chinese crisis. Nations are taking this pact seriously, and the would-be belligerents realize this, as well as they realize that they themselves are bound by it.

Writing editorially in the *Presbyterian of the South*, Dr. Walter L. Lingle declared:

"Wherever we turn our eyes, we find the great majority of people longing for the abolition of war, and longing for the ushering-in of a reign of peace on earth and of goodwill among men. Now and then I hear some good Christian say that these are futile longings. They say that the Bible teaches that there will always be wars and rumors of wars, and that it is really unbiblical to be hoping for peace and working for peace.

"For my own part, I believe that the Bible's ideal for the world is, and always has been, that this should be a warless world, a world of peace. Peace is one of the great words in the Bible. It occurs in more than two hundred and fifty passages."

Dr. Lingle urges us to give our support to all the organizations and movements which make for peace, and to stand against those which mean strength to the war spirit. We can stop glorifying war, and we can stop making treaties, gestures, and programs which will cause it. We can stop teaching it as inevitable and supreme in the proud affairs of a nation. We can think of what progress is possible in warless years, and what terrible slaughter and destruction would come in years of future war.

Dr. William Lyon Phelps hits at war and narrow nationalism in the August *Scribner's Magazine*. He wrote:

"We do well to commemorate the deeds of heroes, for courage is the foundation of all the virtues. We do well to honor those who gave their lives for love, for love of country.

"But we should discriminate between the glory of individual deeds and the sentimentalism that glorifies war. The true way to regard war is as a thing of incredibly tedious folly. Instead of every nation being proud of its various wars, they should be remembered with penitence and shame. Instead of thanking God for victory, we should kneel and ask his forgiveness.

"Patriotism is a noble sentiment, like family affection. . . . Patriotism (however) has become a devouring conflagration. The religion of nationalism is today the strongest religion in the world, stronger than Christianity, or Buddhism, or Mohammedanism."

Peace cannot come simply by pacts, treaties, conferences, economic or diplo-

matic or social readjustments; it must be rooted in a change in the individual. Hatred roots in the individual, and until brotherliness and the spirit of co-operation take its place, there can be no real, enduring peace. Peace means understanding, friendliness, satisfactory regulations for living together.

Dr. George A. Buttrick, minister of the Madison Avenue Presbyterian Church, New York City, speaking at a Northfield, Mass., conference on the Beatitude "Blessed are the meek, for they shall inherit the earth," said:

"The day is coming when nations will flee from armament as from a plague. For history shows that when a nation takes to arms and flaunts its power, it is inevitably sounding its own doom." This strong statement concluded a powerful plea, and was preceded by these significant remarks: "What of the meek in international affairs? Here again, if we look at history, we find the meek inheriting the earth. Directly a nation makes claim to power, that nation signs its own death warrant. . . . I believe that war preparation should be wiped off the face of the earth. The answer to a man who says that preparedness is the way to prevent future war is a simple one. Tell him that it never has. And if he talks of armament backed up by a will to peace, tell him that the will to peace is enough—armament is superfluous."

These noble assurances ring out with a note of authority and power. This is indeed the beginning of a new era. We are all marching as to peace. Nowhere is war itself being defended—war in itself is indefensible. Men cannot be led or forced into it if they know what it really is and means, and how it may be avoided. They cannot be forced to die in it if it is not first glorified and surrounded with a halo of spurious values.

George Young, a Labor Member of the British Parliament, warns Britain and America that they are likely to drift into a war-producing predicament over the issue of sea power and supremacy. Britain owes to her command of the seas her national existence in the present state of affairs; America owes to her sea power her national independence. This, he believes, is an issue which must soon be handled effectively by a special arrangement. Political, legal, and moral changes make this necessary. We are impregnable in our geographical position, and our power places upon us the burden of leadership, protectorship, and the responsibility for reactions which may come from the realization on the part of other nations that our power is superior and could threaten their national existence. Naval warfare has completely changed—it has become more powerful, far-reaching and deadly, and uses many new methods, and thus requires many new regulations, and causes new problems to those using it and those victimized by it. In another war there will really be no neutrals, thus all the old laws of neutrality relating to life

and property, etc., will need changing. Britain and America have the imperative duty today to adjust their own differences, guard against future conflict, and take the leadership in adjusting political, legal, social, and economic affairs to the requirements of the new day of peace.

Dr. Willis J. Abbott of the *Christian Science Monitor* would isolate a belligerent by denying to it loans or munitions, thus boycotting it and bringing to bear upon it so much pressure that it

would be forced to abandon its belligerency. While this plan is open to certain criticisms, it points the way to one powerful means of restraining warlike gestures. Everywhere people in all walks of life are thinking about peace and suggesting ways of making it universal and enduring.

We are marching as to peace. We are going to have peace. War is a crime. It is brutal, murderous, ghastly, disastrous. It kills millions, and costs billions. What it destroys can be only partly restored. It settled no problems,

but creates many. Its glamorous features are overwhelmed by its revolting features. It reflects national shame, not national glory. It is the ruin of fellowship and progress. It is the result of outworn, blundering methods of official international negotiation and of the perpetuation in human hearts of primitive hatreds and desires. It cannot live in the new world. Commerce forbids it; morality condemns it; life refuses longer to sacrifice to it.

Today we are marching as to Peace!

WHAT ARE WE DOING IN HAITI?

BY EMILY GREENE BALCH

IN Haiti, which was a prosperous West-Indian colony of France under the old regime, slaves of African birth or descent produced coffee and sugar on great plantations under white masters. Encouraged by the doctrines of the French Revolution to believe in the possibility of liberty for themselves and helped at first by the revolutionary party among the French, the Negroes rose. Under the leadership of the famous Toussaint, L'Ouverture and others, after a series of bloody struggles marked by cruelties on both sides, they succeeded in driving out all the whites and creating an independent black republic. This maintained itself till 1915.

Taking everything into account, the wonder would seem to be that these ex-slaves accomplished so much as they did, not that they failed to do better. The counts against the little State were its poverty, its widespread ignorance* and superstition, and its political instability. Revolutions seemed, indeed, to grow more and more frequent and if they generally cost few lives, they effectually prevented progress. Perhaps two things should be said in partial explanation of these disorders. One is that in a country which has adopted the forms of representative government, without appropriate modification, from countries with a past political experience which it lacks, there is no effectual force to oblige the man in power to hand it over to another when his term of office ends, and the people are faced with the alternative of either acquiescing in a regime like that of Diaz in Mexico or of supporting a revolt to put the illegitimate ruler out by force. The other thing that needs to be explained is that foreign concession-hunters and so forth found it worth their while to stir up and to finance revolutionary pretenders, from

whom they naturally expected to receive favours in return.

It was one of these revolutions which, toward the end of the first year of the War, led to the occupation of Haiti by United States naval forces. This intervention and seizure of power in the name of order was followed by the imposition, by means of thinly veiled force, of a Treaty and a Constitution which, while leaving Haiti an independent republic in name, put the country effectually under the control of men sent from Washington as High Commissioner and as Financial Adviser, and of United States civil servants and United States armed forces under them. The Treaty on which this regime rests expires in 1936.

The reasons that led the United States to follow the course that it has done in Haiti, a course so contrary to its professed principles, are far from clear or simple. One naval officer classed them as "war hysteria." Loans and investments in the island, questions of strategy in the Caribbean with special reference to the defence of the Panama Canal, fear that under cover of the war then in progress one or other of the belligerents might occupy the islands—these three sets of considerations probably all played a part.

The American public was then completely pre-occupied with the fighting going on in Europe and for a considerable time realised nothing of what was being done in its name in Haiti, with the sanction of President Wilson himself. It was not till a bloodily suppressed revolt, with the usual stories of atrocities suffered at the hands of the troops employed to put it down, attracted newspaper comment notably in the columns of the *New York Nation*, and led to visits of independent investigators and of a Senatorial Commission, that what was passing became at all known.

Efforts to arouse public opinion in the United States against this extraordinary usurpation, with its wanton abandonment of American principles have had some success but not very great. The achievements of the Americans in Haiti in the important fields of public health and public improvements, such as roads, and the substitution of order for recurrent revolutions apparently seem more important to most of our practical-minded people than the destruction of political liberty and of the habit of self-government. If this is a true valuation, and a more or less benevolent and efficient despotism controlled by men of an alien race is really preferable to a State more or less mismanaged by its own citizens, many of the crucial events of history must be rejudged. It is to be presumed that Caesar thought the Britons inefficient and that Gessler thought that he knew better how to govern the Swiss peasants of his day than they did.

The case of Haiti is interesting, among other reasons, because it is such a perfect little laboratory specimen of imperialism. If imperialism in Haiti, with its clinics and its bridges, its chicanery and its hypocrisy, its racial contempt and failure to encourage independence in its wards is to be condemned, imperialism is to be condemned almost anywhere, for in few places, perhaps, could a stronger case be made out for it. To the mind of the writer, imperialism in Haiti is to be condemned on the ground that for one community to impose its will on another by force and to continue to dominate it by compulsion is morally destructive to both communities, though most so to the imperialist community. In Haiti the attitude of the whites, bringing with them much of the caste feeling of the Southern States, tends to produce an "inferiority complex" which may be more destructive to humanity

* This refers to the mass of the people. There has always been a small cultivated class, generally educated in Paris.

than yaws or elephantiasis. Haiti has been supplied with roads, but she feels that she is losing her soul.

The writer was one of a group of six, arranged for by the Women's International League for Peace and Freedom, to study the problem on the spot in 1926. Their findings, printed in a small volume under the title of *Occupied Haiti*, may be compared with two more recent studies in *Foreign Affairs* (New York), by Clarence K. Streit and by A. C. Mills-paugh (respectively July, 1928, and July, 1929), and with H. P. Davis's recent book on Haiti. Obviously there is room for difference of opinion, but the view of the Committee of 1926 is emphatically that the occupation should be brought to a close in 1936, when the Treaty on which it rests expires and that the precious and too brief interval between now and then should be used to put Haiti in a position to resume self-government with the greatest possible chance of at least relative success.

This having been said, there is a

warning that needs to be given. Those of us who take the liberal view of all these problems need to guard against taking words for realities and mere counters for solid values. If the members of a tribe in some remote island are not subject to any outside Power, but are put, by greedy tribal chiefs of their own, at the mercy of European traders, in how real a sense are these people "free?" How valuable a possession was political independence to Haitian peasants, poor, diseased, illiterate, in the power of a corrupt local despot and compelled by force to fight in some struggle for the Presidency at Port-au-Prince? Such challenges should shake us out of any easy-going belief that political independence is enough or, indeed, that political independence in any complete sense is today either possible or desirable for any people.

The hope of solution lies along the route of realised interdependence, of co-operation and mutual helpfulness. It does not lie along the route of domina-

tion and exploitation. Happily the relations of the advanced industrial Powers with weak and backward peoples are not limited to the two alternatives of *laissez-faire* and subjugation. There is a third alternative, namely, active intelligent aid, based on mutual respect, toward achieving decent conditions of living within a framework of self-government. Any Government that deserves to be trusted by its weaker neighbors can make itself trusted (if not at once, at any rate in the course of a reasonable period of probation) sufficiently to be able to give effective aid to this end and in this spirit. The tragedy (or one of the tragedies) of Haiti is that the United States, which might have done so much, has made itself at once so disliked and so indispensable that it is going to be very hard for her either to withdraw from Haiti or to be of any real use to its most interesting and appealing people.

Such is the Nemesis of this venture in imperialism.

EDUCATORS OF THE WORLD IN GENEVA

BY GEORGE A. WALTON

WHEREVER one went in Geneva during the last week in July, he saw men and women wearing strips of coloured ribbon, red, blue, yellow. A few were distinguished by two, and rarely, one saw all three ribbons on the same lapel. Thus the educators of the world, assembled for the biennial Congress of the World Federation of Education Associations, indicated their language abilities. Red for English was worn as well by delegates from the Far East, and the host of American representatives. Blue meant French, yellow German. Many of the one language people were heard to lament their limitations. The idea of developing an international language often came up in conversation. Esperantists, indeed, were entitled to a ribbon of their own (green). The language limitations, however, forced people to make more effort to understand. A spirit of patient, unselfish, mutual consideration prevailed more and more, as the series of meetings drew to a close. Better order was observed when an address was being delivered in an unknown language. More care was given to interpretation. Interest increased in the contribution that the foreigner could make.

Attendees of mammoth educational congresses are usually selfish. Confronted by a many-sided programme, with a host of sectional and general meetings, they choose naturally according to their own lines of interest, and

are quick to leave the meeting that falls short of expectations. The emergence of a finer spirit, unselfish and considerate, attention and interest was the greatest achievement of the Congress. Much as they desire to prevent war and to substitute international understanding and a spirit of conciliation, the teachers of the world are unpractised in international cooperation. The Congress of the World Federation at Geneva has given two thousand of them a very real experience in it and withal, a most pleasant one. For ten days, like-minded men and women worked and thought together, despite their difference in linguistic and national background. The total result of one such Congress is not large, but it is a potent leaven, and will grow and spread, reinforced by the influence of future conventions.

Observers must remind themselves of the extreme youth of the Federation. Founded in California in 1923, it has since met in Edinburgh (1925) and Toronto (1927). A small group of leaders have become well acquainted with each other, but only a very small number have been able to attend more than one congress. Its officers and directors are men and women who fill responsible positions in the educational world, and have only a margin of time for the affairs of the World Federation. Its financial support is derived from teachers, through the national or other associations, which have become members of the Federation.

Its resources, therefore, are severely limited.

The President, Augustus O. Thomas, of Maine, has paid all his own official expenses. Such an example of unselfish use of holiday time and holiday money for creating international respect and admiration among school teachers reveals devoted leadership. Only with such leadership could the Geneva Congress rise from the low level of selfish individuality to the heights of international understanding and appreciation. But Geneva is a region of heights. The mountain summits called people upwards. Lake Lemán, a lake of perfect, jewel-like beauty, dissolved the littleness of self. And, further, Geneva provided both the example and philosophy of international cooperation. The visiting teachers saw the vast offices for international cooperation in the field of Labour. They heard of the Commission on Intellectual Cooperation, and bought its publications. They chatted with employees from the Secretariat of the League of Nations. They listened to Gilbert Murray (the second time) and Alfred Zimmern and heard the principles of cooperation among nations, as developed in the first decade of the League's experience. The quantity of work being done impressed all; the quality of the men and women engaged in it awoke admiration. Those who had visited Geneva previously, were amazed at the growth of a few years. The spirit

of Geneva was personified in the public-spirited Genevese banker, Guillaume Fatio, who spared no effort for the success of the Congress.

A goodly group of Quakers attended the Congress and became proud of the part played by the Friends' Centre and the Friends' Student Hostel in the new life of Geneva. Thanks to the Centre, Friends in Geneva meet each other. It is a pleasant as well as an encouraging experience to be greeted by Friends when one is far from home. The meeting for worship on July 28 filled the

room at the Centre and reached a high level of unity of spirit. The same afternoon in the garden at the Hostel Friends met their friends from all over the world. Only incidentally did we learn that the Friends' Centre is also a centre from which emanates a friendly spirit among the personnel of the sixty international organizations, now located in Geneva.

Those who participated in the international gatherings under the auspices of Friends found a perfect unity of spirit that was a sharp contrast to the difficulties being faced in the larger life

of the Congress. It was, however, prophetic, indicating the possibilities of international contact and cooperation. The Congress revealed the eagerness of the teachers of the world for a more extensive knowledge of other nations, and a truer understanding of the special characteristics and notable contributions of each. The Friends' Centre revealed the satisfaction and inspiration to be experienced when nations forget their differences and meet in a friendly spirit.

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TARGET PRACTICE

Oration Winning First Place for Earlham College in Indiana State Intercollegiate Peace Contest for 1929

BY A. WARD APPLEGATE

OF ALL the treacherous influences that bear upon the present movement toward international good will, none is more universal in its extent, more insidious, nor more destructive among even the most enlightened and Christian nations, than that ominous, persistent belief that war is inevitable.

This monstrous, incubus-like idea inherited and propagated, century after century, by each succeeding military regime, has been the fundamental dynamic in perpetuating the war system, and has been mainly responsible for the conviction existing in many national groups that war for defense is as inevitable as the sunrise, and should therefore be amply provided for by their particular governments.

It was this belief predominating in France and Germany prior to 1914 which produced the European race in armament, and culminated in a gigantic struggle between all the nations that had fallen victim to this diabolic illusion. Under its pernicious influence preying upon the minds of statesmen through succeeding generations, most of the powers of Europe had become armed camps ready to rush to the sword at a moment's notice. History reveals the fact that Europe, prior to 1914, was a vast kindling pile ready for the match. The nations waited, portentously, for a moment and an excuse to hurl their accumulated military machinery against each other.

In such an atmosphere as this, war was, of course, inevitable. And furthermore, as long as every nation is able to continue pointing a sparkling finger of accusation at the target practice of all her neighbors who touch her intimately on every border, so long men and nations will continue to build a similar,

cumulative atmosphere of war, and will continue to believe, with reason, in its inevitability.

If in the time of peace France marches her legions to the rifle range and fires at imaginary men, represented by the bull's eye; if in the time of Peace England marshals her dragon-flies of the air and drops great practice bombs on helpless, sleeping cities; and if in the time of peace the United States maneuvers her squadrons in the Pacific while she hurtles great shells and cowardly, slinking torpedoes at an imaginary naval foe, each, in turn viewing the activity of the other, will nod wisely with the rest of the world and exclaim, "Yes, war is inevitable."

For instance, when in 1921 our country attempted the rapid completion of sixteen super-dreadnaughts, Great Britain, forthwith, ordered the construction of four super-hoods, and Japan, fearful of the gathering cloud adopted her famous eight-eight battleship and cruiser policy, all of which again plunged the world into that fearful, frightful state of mind, as of one believing himself on the verge of stepping into an ambush set by a deadly enemy. The very psychology of a belief in the inevitability of war had again produced, as it always has, and as it always will, a tense situation in the councils of the nation. The old competitive system was about to fail, as it had failed in 1914, to perpetuate the existing reign of peace.

In order to meet the emergency caused by this gathering war cloud, particularly in the Pacific, and in order to institute a different mental attitude between the nations from that produced by national target practice and international competition in armament, President Harding took the first step in a long line of ex-

changes, which we shall consider, by summoning, in Washington, a conference between the leading naval powers of the world.

This was a new idea. It represented a vast departure from the accepted diplomatic procedure, in that it afforded the opportunity for face to face exchange of opinion between representatives of the leading powers, and it also gave new courage to those who were laboring so ardently in the cause of peace.

That conference, to its credit, removed the threatening war cloud from the West by prohibiting each power the right to fortify any base which could in any way threaten the security of any other power, so making naval encounters practically impossible in the Pacific.

But it failed completely in the area of the Atlantic. To verify this, one has only to glance at the rapid succession of the events during the first short period following the Washington Conference. Each naval power began at once to provide for its own security within the limits set at Washington.

Great Britain, dependent on food from across the sea, took the lead immediately, and by 1927 was ready to construct eleven 10,000 ton cruisers armed with 8-inch guns. The United States had authorized the building of two of these vessels, and held in abeyance the construction of six more. Japan had authorized four, France three, and Italy two. It was clear that the old foreboding processes had not been eliminated at Washington. Evidently a peace basis, more fundamental than the one produced by that conference, would have to be found; a stronger voice would have to speak.

President Coolidge took the second step in this new direction when he called the

Geneva Conference in an attempt to bring a halt to this incipient competition, and to prevent an international crisis which might in all probability lead to war.

But alas! This well meant step forward proved in reality to be a step backward. For instead of a conference of statesmen such as had gathered in Washington, this was a conference of admirals, and instead of holding a conference on peace, they discussed the possibility of war. Quite naturally, each of these commanding officers of the world's great fleets wanted to know exactly the position his navy would be in when war broke out. Each had been trained in the old school of "security" and each was found at the inevitable breakdown of the conference, maneuvering for the preferred positions. Long years of training had made it quite impossible for any one of them to yield a single point which might impair the naval security of his command, or cut his nation off from world communication.

The Geneva Conference failed deplorably, and no sooner had it done so than President Coolidge proposed to Congress the construction of seventy-one new war vessels at a cost of \$800,000,000. France and England began old style diplomatic conferences, which were interpreted by Germany, Italy and the United States as offering a threat to their security. These negotiations were halted at once, to be sure, but not until they had made it perfectly clear that the several powers were still measuring their security by the strength of their armies and navies only. Good will was not being considered as a factor in calculating the strength of a nation's position.

Great Britain said: "Yes, I am for parity, but not for giving any other nation, however friendly, the right to destroy me any time it likes. What ever happens, I am going to build enough cruisers to protect my vital communications against interruption."

The United States said: "Yes, I am

for parity, but not for giving any other nation, however friendly, the right to interrupt my commerce, and therefore my prosperity. Whatever happens I propose to have enough cruisers to protect my trade wherever it may go." And so the old, old competition began anew.

Sixty warships of various types took part in target practice off the coast of California soon after the return from Geneva. Invisible and imaginary enemies were fired upon. The whole tendency was toward producing such a fertile imagination that the invisible and imaginary enemy would in time become visible and real.

Quite naturally, such target practice was not confined to ships on the high seas. Its baneful reflection was seen nation wide, in the heated imaginations of otherwise sensible people, who ran about in a ridiculous frenzy firing at imaginary bolshevists, and constructing blacklists of imaginary communists, all in keeping with an atmosphere of suspicion and fear which is both parent and offspring of the war-preparedness mind. The inevitability of war was everywhere apparent. Onward to Armageddon was the policy of the Nations.

June 20, 1927, a miracle! The unbelievable happened. M. Briand of France submitted to our State Department a proposed bilateral treaty renouncing war as an instrument of national policy. Anxiously, the world waited for the answer. Seven long months passed. The world waited. Eight days more, and Mr. Kellogg literally brought the entire civilized world to its feet by his amazing proposal to include all the great powers in a multilateral treaty that would abolish war from among the nations, and brand it, like human slavery, a monumental outlaw, marking the progress of humanity on the highway of international good will. This, my friends, was a new kind of target practice. This proposal carried the possibility of the world's turning from the dominations of war to the universal acceptance of peace-

ful methods in international dealing. This inspired offering from the minds of Professor Shotwell and Mr. Kellogg obviously pointed the way to freedom from the hitherto inescapable fatality of a "mind set" which made war inevitable. Sixty-one of the sixty-four sovereign nations of the world indicated their favorable interest in the treaty, but all of them waited anxiously for the official action of these United States of ours. And when it reached the Senate every informed man and woman in the world waited with high hopes for the decision.

Rumors arose; reservations were mentioned; debate and questions added to the suspense. The vote came, and radio and telegraph flashed that immortal message of five words around the world: "Passed, eighty-five to one."

A new day dawned with that action. War as an accepted policy was gone. It was at last an outlaw. The monstrous idea of its inevitability had at last given way to an enlightened conscience in international dealing.

The path to progress for the future leads forward to making our intangible friendships tangible, forward to increasing the number of ambassadors of good will. In the place of exchanging soldiers, we will now adjust our differences peaceably. For national jingoism we will substitute international justice. No longer can it be, "The Army and Navy Forever;" that old war cry is gone. We have pledged our sacred honor never under any circumstance to resort to war. Therefore, to be a pacifist now is to be a patriot.

Our first duty then, as citizens, is "telling to the last man" the full import of that immortal "Pact of Paris." It is the very Gibraltar of the Peace movement; it is an achievement of nineteen centuries of the gospel of Jesus of Nazareth. It is a highway from barbarism to an enlightened civilization; it is the Universal Magna Carta, issued against the tyranny of Mars. It is yours; it is mine; it is ours. Let us propagate it.

RUSSIA AS SEEN TODAY

From notes made by Sherwood Eddy, as he led his party through that country last summer.

BY SHERWOOD EDDY

HERE we have the largest country in the world trying the boldest social experiment known in history. Its area is more than twice that of the United States, more than double that of all the rest of Europe combined, almost one-sixth of the habitable land area of the globe. Siberia alone, with vast undeveloped resources, if populated with the

same density as Belgium, could accommodate the whole present population of the world. With 150,000,000 people, the largest white population in the world, increasing at the unprecedented rate of three millions a year, Russia stands midway between East and West. The most eastern of European nations, the most western of Eastern peoples, Russia is in

contact with almost every country in Asia, and influences most of Europe. Her population embraces 149 different languages, and 182 different nationalities in a group of federated republics united in "voluntary centralism." Some of these peoples are far more primitive and much less civilized than were Egypt and Babylon six thousand years ago. Some

of their languages are now reduced to writing for the first time. In our voyage down the Volga we passed the Tartar Republic and the "German Republic," with their own autonomous governments, education, language, and culture, yet as much a part of the Union as our federated forty-eight states.

Eight years ago industrial production had fallen to little more than one-tenth of its pre-war maximum. Last year it was 125 per cent of that of 1913, without the aid of a single foreign loan. The national wealth has increased 34 per cent in the last three years, and the national income nearly 50 per cent in the last two. They have now inaugurated a five-year program in industry and agriculture, which contemplates a doubling of the industrial output and an increase in agricultural production of 30 per cent, calling for an expenditure of over three

billion and a half dollars on capital improvements and a billion and a half for new plants. At the close of the first year, we hear that in some quarters they are equalling and in some exceeding these estimates. During the last six years, Russia has trebled her production of electric power. Colonel Cooper, the creator of Muscle Shoals in America, is now building an even larger hydro-electric plant on the Dnieper River, with a capacity of 800,000 horse-power, and furnishing irrigation to hundreds of thousands acres of now arid land. This will electrify the whole southern mining district, with its large metallurgical and chemical works, together with a large province like Ontario in Canada.

Agriculture is confessedly Russia's weakest point, yet she is rapidly developing 5,700 State farms extending over nine million acres. They have just called

into consultation two of America's greatest practical farmers. One of their new farms covers 125,000 acres, the largest in the world, already utilizing 600 tractors. There are also 32,000 collective farms, with an aggregate area of over 3,000,000 acres, cooperatively worked by 375,000 farmers. Ninety-seven per cent of all the land in European Russia, however, is in the hands of individual peasants. The present Government increased the arable land available for the peasants in European Russia by about 30 per cent, and in the Ukraine by over 70 per cent. Yet there are still over 22,000,000 small farms in Russia, one-third of them of less than 24 acres each. Though extremely poor, the majority of these peasants are extremely individualistic in their outlook. Yet they are rapidly learning cooperation for their mutual benefit.

AN ECHO FROM NEW ZEALAND

BY WM. C. ALLEN

PUBLIC attention in New Zealand has gradually been focused on the case of Alan Morgan Richards and Alexander Miller, two young divinity students for the Presbyterian ministry, both of whom have more than once refused to perform military training under the laws of New Zealand. They have been fined in consequence.

Under date of Seventh Month 17, 1929, *The New Zealand Herald*, of Auckland, reported:

"The two youths, when before the Court on June 12, were offered as an alternative to military training the option of attending at the public hospital for two weeks in each year as orderlies in the wards. Three Seventh Day Adventist youths who appeared on the same day accepted the option and were granted exemption, but Richards and Miller refused, and were fined £5 each and deprived of civil rights for 10 years. Their refusal to pay the fines caused warrants for committal to prison to be issued against them, but execution of the warrants was stayed pending an appeal on their behalf to the Minister of Justice, Hon. T. M. Wilford, by a deputation of Presbyterian ministers."

The Minister of Justice for New Zealand subsequently declared that the law must take its course and stated that he would not in any way intervene. He counselled the young men to pay the fines, or they would be forced to take the alternative.

Later the matter was taken up by the Labor Party. A promise was then given by Sir Joseph Ward, Prime Minister, that the subject would be reviewed by the Cabinet at its next meeting, and a decision was reached to amend the law so as to enable divinity students to ob-

tain exemption from military training. The Cabinet, however, declined to reverse the decision of the magistrate as to the present cases, or to mitigate the penalty inflicted.

Under date of Seventh Month 18, 1929, the same daily newspaper, reported that replying to a question in Parliament the Minister of Justice said he could not accede to a request to restore the civil rights of the two students of religion, who were conscientiously opposed to military service, who in addition to fines had been deprived of their civil rights for ten years.

For years the Church people of New Zealand have supported the military training laws. In connection with the above circumstances the action of the Public Questions Committee of the Presbyterian Assembly, taken Seventh Month 17, 1929, is peculiarly interesting. No doubt the noble stand taken by this Committee on behalf of religious liberty and rights of conscience was, at least

partly, a result of the now recognized terrible loss to church life following the Great War. Here is the resolution in part:

"The committee urges that the Prime Minister's proposal to exempt divinity students should be extended to all persons whose conscientious objections to military training and service are certified by trustworthy witnesses, with due regard to the obligation to render alternative non-military service. The Presbyterian Church does not ask that students for the ministry should receive preferential treatment over other young men who may claim exemption on the grounds of conscience.

"The committee points out the glaring anomaly of allowing the present heavy sentences and threat of imprisonment to lie upon Richards and Miller, while the justice of exempting such objectors is at the same time acknowledged by the Prime Minister. The committee therefore respectfully asks the Prime Minister to submit these cases to the Governor-General, with a recommendation that he should review the sentences.

"The committee invites all presbyteries of the Church to support this appeal for the exercise of the prerogative of the Governor-General."

It will be observed that these broad-minded Presbyterian brethren not only asked for exemption from military training, on the grounds of conscience, for their own young men, but also appealed on behalf of other young men holding similar Christian convictions. They did not simply make a statement of fact—they made definite appeal. Friends in every direction must do likewise, and keep at protesting as to rights of conscience.

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At Indiana Yearly Meeting

Many Visiting Friends Share Fellowship

WITH favorable weather and attendance well maintained throughout the week, Indiana Yearly Meeting assembled in its 109th session, October 1-6. Many visiting Friends from other Yearly Meetings brought cheer and good fellowship, while the reports of the year's work and the plans formulated for renewed efforts, as reviewed and accepted, called forth expressions of thankfulness with determination to carry on despite the statistical showing of a falling off in membership. Friends were warned against a false worship of numbers, but many felt that progress should include a reasonable growth in this, as in spiritual life, and resolved to give greater diligence in promoting the work of the church.

The Meeting on Ministry and Oversight, during four sessions, sought to discover weaknesses in method and to so perfect the organization that new life might express itself on a large scale. One Quarterly Meeting reported a careful survey of its rural meetings, and the findings so typical of many other meetings provoked helpful discussion with the thought of providing a remedy against discouragement and loss from indifference or inactivity.

The Service Committee had called together those available who had been in reconstruction work in Europe, for a time of fellowship on Monday afternoon and evening, when addresses from J. Rowntree Gillett of London Yearly Meeting and from the new Executive Secretary, Clarence E. Pickett, were enjoyed. These same speakers gave helpful addresses during Yearly Meeting when that department of work was being considered. Conditions prevalent in England since the world war reveals that the people are turning toward a program of disarmament and peace as a permanent solution to their problems. The working classes, disillusioned with war and awakened to the resultant suffering which has made them politically conscious, have definitely decided to govern the country themselves. Work done in prominent Quaker Centers was reviewed and plans outlined for their development as a service particularly opportune for Friends. Alvin T. Coate of Western Yearly Meeting spoke of the work of the Indiana Council on International Relations and its Mid-west Institute held during the past year when questions of political economy and better international relations were discussed.

Following the roll call of delegates from the Quarterly Meetings at the opening session, visiting Friends were

welcomed, some of whom brought greetings from their respective meetings: J. Rowntree Gillett from London; Arthur B. Chilson, Frank H. Clark and Thomas Williams, Kansas; Ida T. Parker and S. Edgar Nicholson, New York; Charles Emminger, Ohio; Helen T. Binford and Mary T. White, North Carolina; Lyman G. Cosand, Murray S. Kenworthy, William S. Kitch, Charles Swander, Leslie and Ethel Bond, and Albert L. Copeland, Western; Charles O. Whitely and Howard W. Cope, Iowa; Russell E. Burkett, T. Leaton and Ethel Hawkins Wall and Ethel McCoy, Wilmington; John W. Dorland, California; Margaret R. Parker, Sada Stanley, Merle and Carrie Davis from the mission fields. The presence and ministry of these Friends brought inspiration and pleasure to many as they shared in fellowship. The General Epistle from London Friends was given precedence as in former years and its emphasis on "the springtime of the Spirit" bringing joy and hope "where new things may happen at any time, focal points from which spread out fresh life and power," was much appreciated. This was followed by epistles from Dublin, Japan, Syria and Palestine, and Germany. Epistles from American Yearly Meetings were given in summary at a later session.

THE WORK ON MISSION FIELDS

One day was devoted to missions. The report of White's Manual Labor Institute was well received as presented by the secretary, J. Edward Green, and many expressed appreciation for the good work being done. Ruthanna M. Simms reported for the work among the Indians and Esther Pickett gave an account of the foreign mission activities. Special addresses were given by Charles O. Whitely and by Margaret R. Parker, a nurse in the Dr. Bond Hospital in British East Africa at home on furlough. The home and foreign mission work was merged and assigned to one committee, the social service work to be done under a separate committee. Lyman G. Cosand spoke on the rural leadership schools held in a number of colleges during the summer months and urged attendance of pastors and others at the one nearby in Purdue University, Indiana.

The visit of Ramsay MacDonald, Prime Minister of England, to President Herbert Hoover called forth favorable comment and the meeting directed a letter to President Hoover expressing appreciation for his good work for peace and the observance of law and the hope that good results might obtain from the

conference with the British Prime Minister. J. Rowntree Gillett emphasized the great importance of this interview with its bearing on the vital question of disarmament among the leading nations of the world. It was a forward step in the right direction as understood by Friends.

For two or more years the appointment of a General Superintendent for the Yearly Meeting having been favorably considered, action was taken to create this new office and Charles E. Hiatt who has been for several years Superintendent of the Evangelistic, Pastoral and Church Extension work was appointed to the larger service to work in cooperation with the Executive Committee of the Yearly Meeting composed of one member from each of the standing committees.

Following the presentation of reports of the Trustees of the Indiana Anti-Saloon League and of the Temperance Committee, S. Edgar Nicholson gave an able address stating that public opinion is turning toward the maintenance of the Eighteenth Amendment and that prohibition has proved its worth to too great an extent for the American people to turn their backs upon it. But the fight against liquor is not yet over, and he outlined an educational program for use by Friends in the campaign to inform people for intelligent action. Elizabeth Stanley, State President of the W. C. T. U. brought greetings from the women of the State and said they could be counted upon one hundred per cent for prohibition law enforcement.

The work of Earlham College was presented in a report of the Board of Trustees and from the Dean of the College. The new President, William C. Dennis, introduced Prof. Warder Clyde Allee of Chicago University who gave a thought-provoking address from the biologist's standpoint on the effects of alcohol on the human body and mind in the light of laboratory experimentation. The results of work in Religious Education were demonstrated by contests in Bible Memory and Story Telling, in which ten participated, first places being taken by Melvin Brown of New Garden and David Webb of Whitewater Quarterly Meeting. Luncheons were held each day of Yearly Meeting with discussions on particular phases of the work. The special address was given by Edmund T. Albertson, Secretary of the Indiana Council of Religious Education.

During the memorial hour, brief memorials were read for Abel Gilbert, Franklin Meredith, Myra W. Marshall, Phariba W. Stephens, Amos and Rhoda Miles Outland, Martha N. Lindley and Daniel W. Lawrence. Others were mentioned lovingly who had been called from the ranks during the past year.

The report of the Peace Committee was received with appreciation and the work of Ora Wright in promoting Peace Contests was warmly approved. Eleven, each representing their Quarterly Meeting as winner in local contests, appeared for the elimination contest, three of whom gave their orations before the Yearly Meeting, the first prize being awarded to Edith Beard of Economy. The Peace Address by President Dennis dealt with immediate steps that should be taken in promoting better international relations, as entrance of the United States into the World Court on International Justice, the Pan-American Arbitration Treaty now before the Senate which the speaker explained, and the need to clarify and codify a body of international law for the guidance of the World Court.

A vote of appreciation for more than forty years of service on the Board of Trustees, as their resignations were accepted, was accorded to William Penn Henley and Charles G. Carpenter. The latter also resigned from the position of Treasurer and Louis B. Campbell of Richmond was appointed to succeed him. Charles Carpenter was able to attend for part of the time, now in his 94th year, and Joseph A. Goddard of Muncie was able to be present one morning and was accorded a hearty welcome. These aged Friends who have served faithfully and well for many years have proved themselves worthy of double honor, and it is a privilege to express love and gratitude to them when they can be present to hear and respond to recognition. George N. Hartley was able to attend most of the sessions and share in the proceedings, and William S. Elliott of Fairmount, now in his 86th year, was present for the last day. Other octogenarians present feel too young, perhaps, to be given honorable mention.

Saturday brought many young people, teachers and students whose school duties did not permit attendance earlier. The work of Young Friends at Quaker Haven was reviewed and pledges were obtained to clear an indebtedness on their property of nearly \$1500. The evening banquet with special program was an interesting feature enjoyed by a large group. At the Saturday evening session the principal address was given by Elizabeth Marsh, Secretary of Young Friends Activities of the Five Years Meeting, on the work of Young Friends especially at recent conferences. A report on the activities of the past year was given by the retiring president, Pauline Ratliff, who also introduced the new president, Paul Little of New Castle.

Because the first Sunday in October is a general Rally Day for Bible Schools in the State, and to avoid conflict with the Yearly Meeting the matter of chang-

ing the date of Yearly Meeting next year to one week earlier was referred to the Executive Committee for consideration and action.

A communication from Friends in California regarding the refusal of the United States Government to grant rights of citizenship to conscientious objectors unable to take up arms in wartime was considered and a committee appointed to draft a letter to senators and legislators asking that they lend their support to uphold the rights of these when making application for citizenship.

The Devotional Half Hour periods for worship following the morning session each day were conducted by Arthur B. Chilson. His general theme was "Consider Christ." As Savior, he could correct the prevailing unrest by bringing those who will into right relationship with the Father; as High Priest, he was the new and living way to meet the need for atonement, through forgiveness and cleansing, and make fellowship possible; as the Pre-eminent, Indwelling Christ when enthroned within, he "reconciles in his own person all on earth and in heaven alike, in a peace made by the blood of his cross." These great truths were illustrated and amplified largely through personal experiences on the Africa mission field. These refreshing periods for worship brought rest and a renewing of strength following the strenuous two-hour period for business. It was felt that the feature of greatness in service is in recognizing the divine leadership and the endowment of the Spirit.

A large audience shared the services on Sunday. Very able messages were given in the morning by J. Rowntree Gillett and Charles M. Woodman. God-awakened and God-directed men as Isaiah, Paul, George Fox and Christopher

Story, was the need also for today and the hearers were encouraged to watch and listen, that knowing the will of the Holy Spirit they, too, may render faithful, acceptable, helpful service. In the afternoon S. Edgar Nicholson directed the thought in worship. The Committee on Devotional Service gave a report of their work and the closing minute was read expressing gratitude and thankfulness for guidance and cooperation throughout the week of fellowship upon the watchtower of survey of work done and of outlook for new adventure during the new year.

PRIZE WINNERS ARE ANNOUNCED

Announcement of the two prize winners in the national contest of the Intercollegiate Peace Association is made by Mary and Helen Seabury of New Bedford, Mass., who give the prizes in both the national and the state contests.

First prize went to John H. Lehman of McPherson College, Kansas, his subject being "The Power of Propaganda." Second prize was won by A. Ward Applegate of Earlham College, Richmond, Indiana, with the subject, "Target Practice" which appears in this issue.

The Seabury sisters say that although many college professors have given loyal service in connection with this work, great credit is due to Professor S. F. Weston, long connected with Antioch College, Yellow Springs, Ohio, for his faithful work and successful management of the Intercollegiate Peace Association contest. Professor Weston has given this brief summary of the contest work for 1929:

"There were twenty states holding contests this year—1929—with 109 colleges participating. The two national prize-winners were selected from forty orations winning first and second state prizes. The forty orations winning state prizes were selected from 486 orations that competed in local contests."

A PRAYER

By MRS. W. CLIFFORD SMITH

Holy Spirit, Lord, divine,
Dwell within this heart of mine;
Mold my longings and my life;
Cleanse this wayward heart from strife;
Lead me on through paths of peace—
May my soul find sweet release.

Having Thee to dwell within,
Cleanse my soul from every sin;
Let there be no smallest stain;
Be with me in joy or pain,
Accepting either gain or loss,
The robe, the crown—but first the cross.

Holy Spirit, Lord divine,
Fill this needy soul of mine;
Make Thy presence keenly felt.
O! that this heart of stone would melt;
That I should always know Thy voice,
And in Thy will alone rejoice!

Long Beach, California.

RALLY AND PROMOTION DAY

Friends Bible School at Plainfield, Indiana, on October 6, observed Rally and Promotion Day with a greatly increased attendance. The Primary Department gave a very pleasing program under the direction of the superintendent, Mrs. Norris Bryant. The church was decorated with baskets of beautiful fall flowers. At the meeting for worship which followed, the pastor, Norval E. Webb, gave a helpful message on the subject, "The church," pointing out that the church is the highest organization in the world and stressing the thought that it is the place where all the activities of men are unified. A basket dinner in the church basement followed these services.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee
CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia Pa.

A QUAKER GOODWILL CENTER DEFINED

This particular Center happens to be Vienna: but it will serve as a sample of all. The particular work done in other centers may not all be exactly like this, but they are all equally busy, with similar valuable service. The Vienna Center is on Singerstrasse, and Emma Cadbury writes:

"Compare the Singerstrasse premises to the Friends Institute (Philadelphia) plus the 12th Street Meetinghouse, plus a small Young Friends Association hostel accommodating eight or nine foreign guests, plus a social settlement with evening clubs throughout the winter. Think of the Young Friends Association as being a stopping place for foreigners who know little or no English, but who are desirous of making some special investigations for purposes of international understanding.

"Our rooms serve also as the Friends Meetinghouse in Austria, not only for meetings for worship, but also for public meetings in the interests of social betterment, international understanding and peace. We have a reading-room, where Quaker periodicals, and a few magazines from Germany, England, and America can be read by visitors, and we also have quite a large Quaker library, and other English books, not only fiction, but also sociology, history, science, peace, etc.

"Committee meetings of Friends and of peace associations are held here, and a regular forum for free discussion of various matters is held weekly as our Adult School. Our young people's clubs are comparable to those at a social settlement. Every week-day evening from the beginning of 10th month until the end of 6th month, young people's clubs meet in our rooms, finding here an opportunity for fellowship, for learning to get along with each other, for reading and games, and for earnest discussion of the problems of life.

"There are, in addition to this, three pieces of Relief work administered by us. One is the Old Age Relief, through which grocery orders are provided for some 180 persons, and daily dinners for a few more. This involves not only the actual administration of the funds by Lily Bugbird, but very frequent visits from the old people, who come for advice and sympathy.

"The second piece of relief work is the administration of our summer home at Kaltenleutgeben. In March, the work of

sending out invitations begins; the home is open from the early part of May, until the end of September. (This home gives two weeks of country rest to about twenty middle-aged people of the "newly poor" at a time.)

"Thirdly, there are still several of the young people who went to England (during the starvation days after the war) who are receiving help in completing their education or apprenticeship. This involves, besides the keeping of accounts and the making of payments, personal interest in the young people.

"Visitors can gain very little impression of what really goes on here if they come for only a few days, and do not spend all their time right in the Centre, seeing our various activities from 9 in the morning until 9 or half-past 9 in the evening. I have calculated that we have actually spent for the carrying on of this work in the last year \$6,483, half of which has been paid by Philadelphia."

And this is only one of our six European Centers for the Service of Goodwill.

THE NEEDS OF FOREIGN STUDENTS

An increasing number of foreign students are coming to the United States to study. This means an increasing opportunity for the building of international Friendship. Friends in educational centers may well study the work of the English Friends Committee on Education and students. A recent report describes the help and the social touch given by this committee to individual students from other countries, during the first month or two of the summer.

A Danish student wished to study the Youth Movement and modern educational experiments: a program of visits to several schools was arranged, and letters of introduction given to leaders of Youth organizations. Appropriate programs were likewise made for a Swedish teacher who wished to see settlement work and schools for workers; for an Indian scout leader who was interested in school physical training; and for an Austrian student of medicine who wanted to see something of hospital work, and of practice in a poor district. Another Austrian, wishing to be put in touch with employers doing special work in regard to industrial psychology, received introductions and had visits to factories arranged. Lodgings were arranged for German students; and exchange English-French lessons for some French students. Four Polish students

had been placed in homes where they would see something of English life.

A garden party, attended by about fifty students, was most successfully held, and two groups were invited to tea in private homes.

THE KINGDOM OF GOD CAMPAIGN

If you don't know who Mr. Kagawa is, you don't know of the leading Japanese Christian. How many of you have seen and read one of his many books called, "Love the Way of Life," which has just been translated into English, by our Friend, Mr. Gressitt. If you haven't seen the book, we suggest you keep on the lookout for it: "Love the Way of Life," by Kagawa, printed by John C. Winston, and just off the press in Philadelphia.

Dr. Kagawa is an alert man of perhaps forty, with an endless amount of energy. He has recently been studying the situation of the Protestant Church in France, and believes that Japan must follow her example—i.e. have a self-supporting church body of at least one million members if the Christian Church is to survive. Thus in his Kingdom of God Campaign, which he will carry on for three years, Mr. Kagawa intends to increase the Church membership in Japan from two hundred and fifty thousand to a million. It is his plan to carry his message not only to the average layman, but to the farmer, the sailor, the laborer, and the Capitalist. Mr. Kagawa is more than idealist, he is a marvellous leader of the Japanese. We feel that it is indeed fortunate for the Christian Church of Japan that they have at this time such a leader.

HUGH and ELIZABETH BORTON.

Representatives of the American Friends Service Committee in Japan.

CONFERENCE OF EDITORS

Everything points to a fine conference of Editors of Religious Publications and their staffs at Buck Hill Falls, October 22nd. Augustus T. Murray of the Washington Friends Meeting; Paul Hutchinson of the *Christian Century*; Bruce Curry of Union Theological Seminary and Oswald Garrison Villard of *The Nation* will be the speakers. The subjects under discussion—"Disarmament and Security" and "The State and Private Conscience" are both timely and fundamental. Some of the outstanding editors in the field of religious publications are looking forward to being present.

Much of the time will be spent in discussion. Each morning the conferees will gather at round-tables for an hour and a half to discuss the subject presented in the address of the previous evening. After a short adjournment the conferees will reassemble in an open

forum to discuss the salient points brought out in the round tables.

Buck Hill Falls is an ideal place for such a retreat. Away from the disturbing elements of busy centers and routine work, it will afford an opportunity for development of spiritual fellowship and for creative thinking. The value of the conference will depend upon the success in these two fields.

HIGHLAND FRIENDS MEETING

The Friends Meeting at Highland, Ohio, has just closed a most successful year under the active leadership of their young and efficient pastor, Ruth Stowe and feel that they have been greatly blessed in that she has been appointed for another year with Elizabeth Larkin on alternate Sundays.

Christmas, Easter, Mothers' Day, Fathers' Day and Children's Day have been observed with interesting sermons and programs befitting the different occasions. A special message was given to the mothers of babes on the Cradle Roll. Donald Haines won the medal in the Peace Contest given by children from nine to twelve years, held at Fairfield Quarterly Meeting in July.

Helen Michael and Josephine Ballentine were delegates to the Young Friends Conference at Wilmington, Aug. 23-25.

The monthly meetings have been well attended and much interest has been shown. These are held in the different homes and after adjournment a social is held each month. This arrangement has been found very successful in holding the interest of the young people.

On the beautiful Sabbath day of October 6, after Sunday school, the congregation went to the country home of Harold Michael and family where the church service was held followed by a basket dinner and picnic held out of doors in the bright October sunshine. In the afternoon a most enjoyable social time was had by both young and old. As the pastor said "We all felt bound by ties of Christian fellowship into one large family."

MUNCIE FRIENDS WELCOME NEW PASTOR

Although Muncie Friends were not eager to see William and Flora Sayers leave their midst, they feel they have been guided rightly in their choice of Howard Cope as their pastor for the coming years. The meeting is thankful that he and his wife, too, felt led to accept the Muncie field of service.

On the evening of September 26, all gathered in the social rooms of the church to greet Howard and Edna Cope along with their family. A musical program was given and expressions of good fellowship were freely interchanged.

The church, rooms were lovely, with

For the Half Year		
Consolidated Report of United Benevolences		
April 1 to September 30		
Yearly Meetings	1928-1929	1929-1930
Baltimore	\$ 2,659.19	\$ 2,105.39
California	660.00	610.00
Canada	200.00	
Indiana	9,346.27	9,848.12
Iowa	4,397.09	4,829.82
Kansas	3,551.15	973.66
Nebraska	439.57	463.98
New England	5,072.32	4,825.04
New York	1,775.10	3,342.73
North Carolina	5,520.08	4,432.08
Western	4,110.39	3,863.43
Wilmington	2,164.53	1,430.72
Oregon	1,452.77	891.16
Other Sources	2,651.95	2,879.98
		\$40,496.11
Deficit Funds		977.16
Totals	\$44,000.41	\$41,473.27
Boards and Agencies		
American Friends Board of Missions		\$31,373.17
Peace Association		1,723.00
Board of Young Friends Activities		1,581.56
Board on Prohibition and Public Morals		172.16
Board on Education		103.55
Board on Religious Education		703.73
Fund for Aged Ministers and Missionaries		1,903.03
Emergency Fund		
For General Contingency		1,304.34
For Notes		2,608.73
		\$41,473.27
Annual Budget	\$148,310.00	\$151,305.00
Six Months Budget	\$ 74,155.00	\$ 75,652.50
Six Months Receipts	44,000.41	41,473.27
Shortage	\$30,154.59	\$34,179.23
Annual Budget for year 1929-1930		\$151,305.00
Receipts to date		41,473.27
Balance—to be raised in six months		\$109,831.73

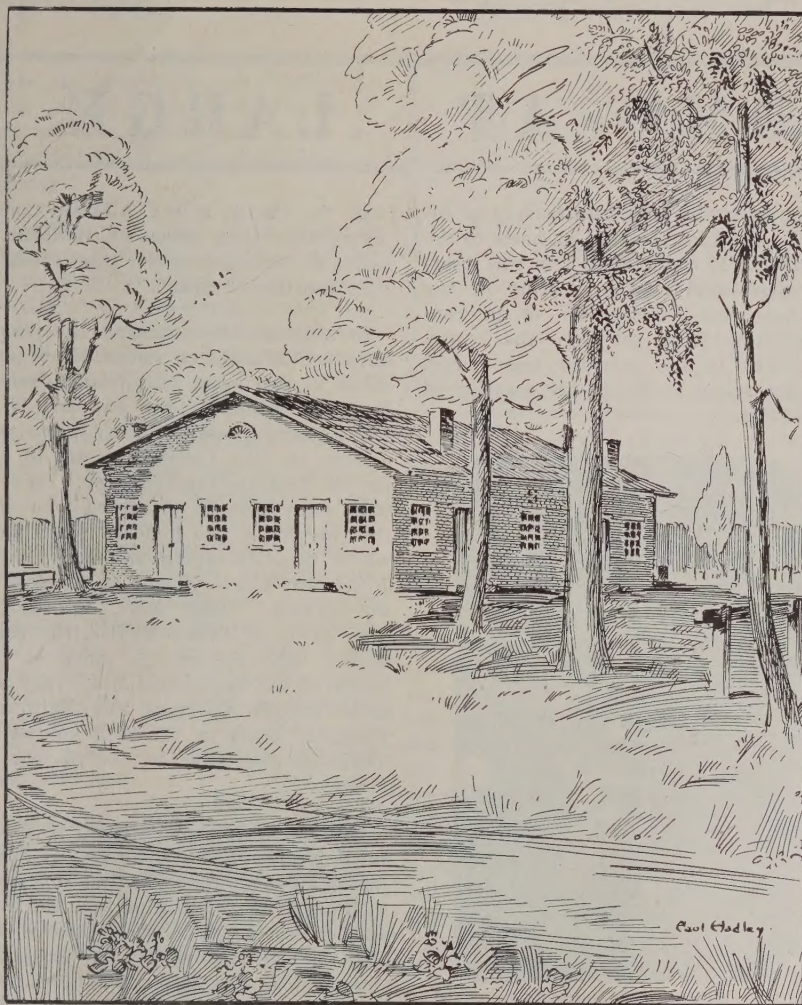
**How does your Yearly Meeting Stand?
Will you help do something about it?**

here and there large bouquets of flowers and the committee was especially clever in "saying with flowers" the name Cope in large letters across the arch over the platform. The orchestra, of which the Bible School is justly proud, gave several numbers which proved a worthwhile beginning to such a happy evening.

Near the close of the evening's program, a large basket of roses was pre-

sented to the new pastor and his wife as a gift from Joseph A. Goddard and a basket of huge dahlias was given them as a gift from the church.

Muncie Meeting is hoping that this basket of flowers will express to the pastor, in a small way, their desire to be loyal members of the church and true helpers in the work which lies before him in the coming years.



White Lick Friends Meetinghouse Built in 1827.

For half a century and more the old White Lick Meetinghouse was the religious and social center of a large community of Friends in Central Indiana. There twice a week gathered the Friends of the immediate vicinity for worship, and there once a month, punctual as the new moon at her appointed time, they assembled to transact the business of the Monthly Meeting. Four times a year came Friends from all over this part of the State for Quarterly Meeting. The old building was abandoned and removed when the new meetinghouse was built at Mooresville, but the site where this historical house of worship stood has been held sacred in the memory of those whose parents and grandparents worshipped there in days gone by.

The plan of erecting a marker which would tell to future generations the site of the old meetinghouse and honor the memory of those early-day Friends who loved it was approved and on Sunday afternoon, September 29, many gathered and unveiled, with impressive ceremonies, a plain but handsome stone monument. Many persons from a distance whose ancestors had been members

were present. Gertrude Reinier, pastor at Mooresville, presided and the address was given by William A. Hadley, a prominent Chicago educator and a native of Mooresville. The marker bears the inscription: 1827-1870, in memory of the first Meetinghouse of White Lick Quarterly Meeting of Friends. On the face is a carved replica of the old meetinghouse, a splendid and striking piece of work done by Albert Buckner of Mooresville. Another monument was unveiled to the memory of Catherine Mulloy whose bequests had helped many young people secure an education. On this stone is the inscription: "Catherine Mulloy, 1795 to 1869, whose bequests to the church have made possible relief of those in need and help for young people in getting an education." A sketch of the life of this splendid woman was read in tribute to her memory and deeds. Among the letters read from those unable to be present was one from Albert W. Macy of California which expressed beautifully the scenes of former days during the first thirty years of his life on his father's farm adjacent to the meetinghouse.

THE QUAKER VIEWPOINT

Thirty Friends connected with the two Berkeley, California, meetings and the Lindsay meeting recently issued the following "Epistle to Friends in general and to the Supreme Court in particular concerning the case of Rosika Schwimmer and its bearing upon the attitude of the Society of Friends toward war."

"As representative Friends we wish to add our voices to the protest against the denial of citizenship to Rosika Schwimmer solely on the ground that she refuses to participate in any war.

"The Society of Friends believes that war is morally wrong, and because of this conviction has consistently refused to bear arms in any war. We also believe that as a national policy war has proven and will always prove a futile method of settling international disputes. The renunciation of war as a national policy by the Kellogg Peace Pact is a principle which the Society of Friends has been advocating for well over two hundred years.

"We hold the legality and wisdom of the Supreme Court's majority report in due respect, but we do not believe it to be immutable. The Kellogg Peace Pact has become a corporate part of the body of our law since the decision against Rosika Schwimmer; and we feel that its implications given great weight to the minority report, which we highly commend.

"That Friends in the past have refused to participate in the wars in which this country has engaged is not sufficient reason to stigmatize them as enemies of the Constitution. We believe that for us to actively oppose war when there is no war, and to actively support war when it is upon us, would be inconsistent with our conviction that war is wholly un-Christian. We do, rather, oppose war at all times, and more important still, actively spread the ideal of brotherhood of all nations. To this latter program we sincerely commend all Friends everywhere."

TITHING EDUCATION MADE EASY

Any church may now put on a Ten Weeks' course of tithing education, right in the midst of its other activities, and at a ridiculously small cost.

The Layman Company, which has distributed many millions of pamphlets on the tithe, now announces an attractive new series, at so low a price that distribution to an entire church through ten weeks costs only *two cents and a half per family*.

A set of samples and full particulars will be sent free of charge upon request.

Please give your denomination.

THE LAYMAN COMPANY.

Chicago,
730 Rush Street.

QUAKERDOM • AT • LARGE

Margaret R. Parker, a nurse in the Friends Hospital in British East Africa and now on furlough, while attending Indiana Yearly Meeting was invited to address the Virginia Asher Council of business girls in Richmond and recounted many of her experiences among the natives in her hospital work. She also displayed curios and several articles of interest brought from Africa.

* * * *

We have received word of the death of Rebecca Naylor Williams of Berkeley, California, as a result of the accident which we reported in these columns last week. It seems particularly sad that an elderly person still active in service and with apparently many years of health and usefulness ahead should go by the tragedy of accidental death.

* * * *

William C. Jones, a graduate of Whittier College and a son-in-law of Charles C. Haworth, pastor of the meeting at South Salem, Oregon, is serving this year as Instructor in Economics at Willamette University, at the Oregon capital, assisting our friend, S. B. Laughlin, who is head of the department. The latter writes that there are eight Friends in the Willamette student body this year and he hopes to weld them together into some kind of an active Friendly force.

* * * *

Grace M. Elliott, well known Friends minister, is spending the school year at Fullerton, Nebraska, where her daughter, Elisabeth, is Supervisor of Music in the city schools. While there is no Friends meeting at Fullerton, Grace Elliott is finding many open doors for service. She is teacher in the Methodist Bible School of a class of young married people composed of fifty members and is doing active temperance work, being president of the Fullerton W. C. T. U. and vice president of the county organization.

* * * *

President William C. Dennis of Earlham College has just attended at Briarcliff Manor, New York, a meeting of the European Institute of International Law in association with the American Society of International Law. This was the first meeting in this country of the European Institute which is perhaps the oldest and most prominent of the international organizations in this field. Its members are the most distinguished professors and practitioners of international law in Europe, including the legal advisors of a number of European governments. It met in the United States at the invitation of the Carnegie Endowment for International Peace which called upon the

members of the American Society of International Law to assist as hosts to the Institute. In conjunction with this meeting there was held a meeting of the teachers and practitioners of international law from all over the world. President Dennis presided and opened the discussion at one of the sessions of the latter.

* * * *



JANE SUMMERHAYES

While in attendance at Indiana Yearly Meeting, Jane Summerhayes who is a minister in the Friends Meeting at Cincinnati, Ohio, addressed the Virginia Asher Business Girls' Council at Richmond again as in former years. Her ability as a Bible instructor is much appreciated. She spoke on "Jesus the Revealer of the Father," and said that "unselfishness and thought for others are the policies to be followed if one would lead a worthwhile and happy life. We have a wrong idea of God as Father when we allow the thought of cruelty and punishment to enter into our conception of him while really he is a loving God and as an earthly father pitying and sympathetic with his children." Later, she related to a group at the Y. W. C. A. informally some of her impressions when she first came to this country from England.

* * * *

Clarence M. Case, Professor of Sociology at the University of Southern California, was a welcome caller at the Central Offices one day last week. He is on sabbatical leave of absence this year, a good part of which he plans to spend in visiting universities up and down the Atlantic Coast, observing methods of graduate study in his field. The Cases have been driving leisurely

from the Pacific to the Atlantic Coast, saying that they expect to establish a record for slowness rather than speed of cross continent transit.

* * * *

In a letter accompanying the manuscript of Rufus Jones' radio address published in this issue, our Friend, Hubert W. Peet, Editor of the Far and Near Press Bureau, tells us the address was printed in *The Listener*, organ of the British Broadcasting Company. He says that many persons wondered who was the "mystic of two hundred years ago" whose beautiful dying testimony Rufus Jones read as an epilogue at the close of the service. "They were," he writes, "the words of James Nayler, the early Quaker who suffered so much at the hands of the Commonwealth. They are to be found in 'Christian Life, Faith and Thought,' which is the first volume of 'Christian Discipline of the Society of Friends.'"

* * * *

In this week's *Messenger of Peace* supplement, readers will find A. Ward Applegate's oration, "Target Practice," with which he won first place in the Indiana Intercollegiate Peace Contest for 1929. After that section of the paper was printed, we received the information from Mary and Helen Seabury of New Bedford, Mass., that the oration had won second place in the national contest. For the past few years Ward Applegate, in connection with his college work, has been serving as pastor at Centerville, Indiana, but is now pastor of the Union Street Friends Meeting at Kokomo in Western Yearly Meeting. Further announcement regarding the results of the National Intercollegiate Peace Association will be found elsewhere in these columns.

* * * *

Earlham College announces two Pugsley Scholarships of the value of \$400 each, for the college year 1929-30, available to a son or daughter of an American consul or vice consul of career. These scholarships are offered through the generosity of Chester D. Pugsley of Peekskill, New York, in cooperation with the Trustees of Earlham College, with a view to assisting the children of American consuls or vice consuls to complete their education in America. The scholarships are open to men and women on equal terms. Mr. Pugsley, who was a Harvard classmate of President Dennis of Earlham College, is greatly interested in the Foreign Service, having established a foundation at Harvard which will supply sixty graduate scholarships in international law for students in

other countries than the United States. He has also established scholarships at Rollins College, Winter Park, Florida, of which he is a trustee, similar to the scholarships he is now establishing at Earlham.

Word has just come of the death at Moylan, Pennsylvania, the first of the week of Mary Elkinton, wife of J. Passmore Elkinton. The loving thought and sympathy of Friends far and near will go out to Passmore and family in their deep bereavement.

NEWS OF OUR MEETINGS

Mary Nichols Cox, 2105 East Market Street, Akron, Ohio, has recently conducted three series of evangelistic meetings in North Carolina Yearly Meeting in each of which God's presence and power is reported manifested as seen in conversions, consecrations and accessions to the church. The last of these meetings was held in Concord Monthly Meeting, which goes on record as speaking heartily of her work there. Mary Cox has open dates for evangelistic meetings as way may open.

On the evening of September 20, Muncie and Cowan Friends were glad to welcome Arthur B. Chilson and hear him tell of his work in Africa. They were made to feel that he was divinely led and lived very close to his Master as he went about from place to place. Those who have been taught from earliest recollection that Africa is the "dark" continent, little dream of the beauty of that country or of the wonderful opportunities for good the country holds. Not until Friends had heard Arthur Chilson give one of his talks on Africa did they realize just how much other countries, who have not Christ, need the prayers and money of Friends in America. They are hoping that Muncie, and other meetings as well, will be more faithful and more helpful both to the missionaries and toward the work which they feel called upon to do.

The Friends of Cherokee, Oklahoma observed Rally and Promotion Day October 6. Also in connection with this annual event of the church school, Home Coming

Day was also observed by the church. The Eleven o'clock hour was devoted to the Promotion Day exercises, this program being given by the various departments of the school. Special recognition in the way of awards was given to seven members of the school who had had a perfect attendance for the past year, one member of this group having two years of perfect attendance. Following the morning service a fellowship dinner was enjoyed by nearly two hundred people. This fellowship hour proved a real source of blessing and inspiration to those who sat about the dinner table. The men of the church gathered following the dinner hour to effect an organization which will be known as the "Friendly Fellows," the purpose of this organization being to create good fellowship among the men of the church and to be a channel through which men may be won to the church.

A SCHOOL OF MYSTICISM

Two years ago a group of Friends met for the purpose of discussing practical methods of ministering to the needs of those people to whom mysticism, as Friends understand that word, would appeal. This concern for the extension of our ministry to wider fields was felt most deeply by Josiah P. Marvel, Caroleena Wood, and one or two others. For the first few months our group remained an informal gathering for the exchange of ideas, but it was recognized that this could not accomplish the purpose of our concern.

In the spring of this year Josiah Marvel got together a group of speakers who gave six lectures bearing on the sub-

ject of mystical religion. The response to this effort was gratifying, and this fall his plans are practically completed for the opening of a School of Mysticism the 21st of October. The school will offer a course of some twenty-five lectures extending over a period of five weeks. The subjects treated will be the technique of meditation, the mysticism of the saints, the mysticism of the early prophets, the philosophy of mysticism, Christian economics, the history of Quakerism, and other related subjects.

Those of us who have known of the plans believe that this is an unusual opportunity not only for Friends but for others. The subjects will of course center around the Quaker conception of worship and its relation to modern religion, and the entire plan is an earnest effort to extend our Friendly principles and to minister to as large a group as possible.

May I commend this effort to the earnest consideration of all Friends.

ARTHUR BURKE.

The following is a copy of the prospectus which is being sent out:

School of Mysticism at Meetinghouse of the Society of Friends, 144 East 20th Street, New York City. Josiah P. Marvel, Director and Paul Donchian, Treasurer. First term beginning October 21 for five weeks. Each course a series of one lecture a week.

MONDAY

- 5:15 "Meditation and Prayer" by Alice Bailey of the Arcane School. A course for individual spiritual effectiveness.
6:10 "History and Principles of Friends" by Agnes Tierney.

TUESDAY

- 5:15 "Cosmic Concept of God" by Paul Richard.
6:10 "Leaders in Mysticism."
Oct. 22 "Prophets of the Old Testament" by Prof. Henry J. Cadbury.
Nov. 5 "Early Christian Saints" by Father La Farge.
Nov. 12 "Early Christian Saints" by Father La Farge.
Two Lectures to be arranged.

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THURSDAY

5:15 "Science and Inspiration." The Strength of Religion as shown by Science.

Oct. 24 "Economics" by Reinold Niebuhr, Professor at Union Theological Seminary.

Oct. 31 "Sociology" by Reinold Niebuhr.

Nov. 7 "Psychology" James Bissett Pratt, Professor of Philosophy at Williams.

Nov. 14 "Organic Evolution," by Richard S. Lull, Professor of Biology at Yale.

Nov. 21 "Education" by Miss Parkhurst, Director of the Dalton School.

6:10 "Philosophy of Mysticism" by Charles Bennett, Professor of Philosophy at Yale.

Zona Gale will lecture also.

Tuition for the term will be ten dollars. Single course four dollars. Tickets will not be transferable.

BIRTHS

HARRIS—At Rugby, England, October 6, 1929, to E. Sewell and Helen E. Hawkins Harris, a daughter, Margaret Tregenna.

MARRIAGES

BOND-POWELL—At the home of the bride's parents, Mr. and Mrs. James G. Powell, near Plains, Kansas, September 5, 1929, Mildred M. Powell and Alvin J. Bond. W. A. Woodward of Haviland, minister.

WALLACE-BURK—At Mooresville, Indiana, September 11, 1929, Esther Burk and Hugh D. Wallace, both Earlhamites. Gertrude M. Reinier, minister.

DEATHS

HOCKETT—Near Hugoton, Kansas, September 19, 1929, Edward H., son of Jonathan and Sarah Hockett, aged 61 years. Born near Mt. Pleasant, Iowa, he was married in 1892 to Hannah Z. Clair and to them seven children were born, who survive him. He and his wife, a minister, served as pastors in different parts of Kansas Yearly Meeting since 1917 and had recently moved from Antioch to serve Bethel Friends in Fowler Quarterly Meeting. Funeral services were conducted at Oak Creek by Lee H. Stephens.

JOHNSON—At Mooresville, Indiana, August 31, 1929, Hattie Johnson, daughter of John B. and Ruth Pickett Carter, a birthright member of White Lick Monthly Meeting. She lived a long and useful life, having been Sunday school teacher, overseer, elder and an ardent worker in the missionary society. Throughout her life she faithfully served the church.

PIERCE—Elvira Pierce, long one of the tried and true members of Back Creek and Fairmount meetings, died September 13, 1929, in her sixty-first year. She was a wonderful follower of the injunction to "visit the sick," being a trained nurse with a heart of love and a desire to help. Thus she ministered to those in need whether they were able to pay or not. She was an earnest Christian, faithful in her attendance at all

the services for worship whenever her duties permitted. She will be missed in the meeting and community.

STEDDOM—At his home in New Burlington, Ohio, September 16, 1929, Edward R., son of Abijah and Deborah Mendenhall Steddom, aged 69 years. Born near Lebanon, Ohio, he was married to Martha E. Hill in 1911, who, with his two sisters, survives him. He was a birthright member of Friends. Funeral services were conducted by E. L. Portis. Interment at Caesar's Creek.

WILLIAMS—Phyllis Haworth Williams died at her home near Darlington, Indiana, August 31, 1929, age 67 years. She was the wife of Zeno Williams who survives her. They had reared eleven children, eight sons and three daughters, to sturdy manhood and womanhood, all of whom survive her but one, Harry, who died at his home at St. Joseph, Illinois, April 9, 1929. She was the daughter of Clayborn and Esther Haworth and was a member of Friends Church all her life. She had been greatly afflicted for more than twenty years and had been very patient in her suffering.

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DAILY BIBLE READINGS

Lesson for October 27. The Christian View of Recreation. Mark 2:18-28.

Golden Text: I came that they may have life, and may have it abundantly. John 10:10.

M. Eating and Fasting. Mark 2:15-22.
T. The Sabbath for Man. Mark 2:22-28.
W. Rest and Diversion. Mark 6:30-44.
T. Jesus a Wedding Guest. John 2:1-11.
F. Dissipation and Disaster. Dan. 5:1-6.
S. The Recovery of Strength. Isa. 40:27-31.
S. Precept and Example. Phil. 4:4-9.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Arthur George Thorp, Clerk, 1713 Glynn Court. Telephone Longfellow 2619.

LOS ANGELES, CALIFORNIA

Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

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